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# CRITICAL REVIEW.

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For MARCH, 1793.

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*A Review of the Constitutions of the principal States of Europe, and of the United States of America. Given originally as Lectures by M. de la Croix. Now first translated from the French, with Notes, by the Translator of the Abbe Raynal's Letter to the National Assembly of France, &c. 2 Vols. 8vo. 12s. Boards. Robinsons. 1792.*

WHILE France is aiming at perfection in the difficult, and hitherto unsuccessful, work of forming a constitution, it is not an useless task to examine the attempt of ancient and modern legislators, to enquire whether from the 'undique disjectis membris,' some well-adapted part may not be selected; or whether the whole is to arise from the boasted illumination of metaphysics, as a corollary from that wonder of modern discoveries, the rights of man. M. de la Croix's work too, we had some curiosity to examine, in consequence of various accounts we have received of it. One female democrat has told us, that his lectures on the constitutions had brought tears of wonder and delight into her eyes. Another has spoken of them, as brilliant, trifling. We trusted at the time to neither; and, after a careful examination, we think, in general, that these volumes deserve considerable commendation. Accuracy of research is joined with spirit and vivacity in the representation; and the result of extensive reading is conveyed with perspicuity and elegance. The errors are, indeed, numerous; and, in an attempt of this kind, they may be pardoned, particularly when we add that they are not often important. The author's enthusiasm sometimes leads him too far; but the volatile mind of a Frenchman, when emancipated from fetters and compelled to examine, what he before dared scarcely to look at, may be pardoned: the bird may be permitted, on his newly recovered liberty, to flap his wings with peculiar animation. The Introduction deserves a different character; it is brilliant and flimzy, splendid but delusive. It is the wanderings of a lively imagination, without the clue of reason, or the balance of judgment. This part of the work, which is most original, we shall more particularly examine.

C. R. N. AR. (VII.) March, 1793.

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The origin of government must be traced to the origin of society. Yet the latter must be coeval with man's existence, or rather with the existence of men known to each other. M. de la Croix errs in this respect, that he considers the conspiring efforts of man in the formation of the system of social union, as prior to the acquisition of speech, and prior to the union of the sexes. Family union was certainly previous to the social union of individuals of separate families; and, what our author marks as a deviation from, an exception to, the laws of nature, was certainly the earliest and firmest connection. Father Shandy, with the assistance of uncle Toby, whose ox draws lines of circumvallation, is a much superior system-builder; and we would recommend M. de la Croix to a little plain common sense, whimsically delivered in that eccentric performance, *Tristram Shandy*—But to return.

After the organs of speech had learned to convey the ideas of an uncultivated race, and the first union of necessity between neighbouring families had been formed, we must look to the operations of the human mind, when without the guidance of reflection or revelation for the farther clue. The mind of man, in an uncultivated state, presents no amiable picture. The nearer we find people to the state of nature, the more fierce, the more cruel and revengeful they appear; and there is much reason to suppose, that the first union, which we have on that account called an union of necessity, was preceded by contests, till fruitless contentions, or the appearance of a more formidable enemy, united the combatants. If these coalesced from necessity, others would either join them, or the opposite horde, from the same motives; the first appearance of united tribes would be military, their government, either in the moment of contest, or afterwards, more permanently, of the same kind; and from the natural influence of superior station, or of those powers which first raised the general to command, despotic. This system rests on two facts, first, that man is naturally warlike and cruel, till softened by reason and by religion; secondly, that the earliest governments known were despotic. What influence the patriarchal character may have had we know not: the system was confined, at least in its operation; we know of no monarchies derived from it; and the earliest monarchies we are acquainted with, seem independent of it. Yet we see not the foundation of the invectives thrown on sir Robert Filmer's system; for, if it should be proved that the origin of monarchy is founded originally on that very intimate relation of paternity, and despotism should be supposed to be founded on the same or a similar connection, consequently to have a firmer basis, it will still remain to be proved that the  
same



same system is applicable to a very different and greatly improved system of society. This also must be our own excuse, when we trace the earliest governments to despotism, since we wish not to be considered as drawing the conclusion, that because it was the oldest it was the best form of government. M. de la Croix, when he has introduced the military system, proceeds a little more correctly. Yet we must express our surprise at the following remark :

‘ It was to the excellence of her laws that Egypt owed her long and commanding superiority.

‘ It was this excellence which overturned thrones, supported by injustice and tyranny, and subjugated to small republics those immense countries enlightened by the *magi*.

‘ It was from this same cause that Rome, contemptible in her origin, as an acorn which the passenger tramples under his feet, became, at the end of a century, like some vast oak, immovable by human force, which throws its deep roots around, devours the substance of all by which it is encircled, and at last overshadows the universe.’

There never was a country in which the purest despotism, so firmly fixed its roots as in Ægypt; no country extended conquests so little after the days of Sesostris, no nation prevailed so little in consequence of her constitution and jurisprudence. Is M. de la Croix yet to learn that Rome confined liberty to her own walls, and was the severest despot, for nothing is more severe than delegated despotism, over the conquered nations? It was the same ignorance that led the infamous Paine to praise the government of Athens, as the best in the world. He at least might have been safe there, for his virtues would never have subjected him to an ostracism.

His subsequent remarks on the return of democracy are supported by so few examples, that we can scarcely judge of their propriety. But the following, on the method by which despotism may again return, is certainly fallacious. Since the days of Triptolemus, Minos, &c. we have heard of no public benefactor becoming on this account a king; and these monarchs, if the whole is not fabulous, did not subvert an acquired Democracy to re-establish Monarchy.

‘ The first useful discovery renders its author the object of homage to the multitude; and as they are not able to do what he has done, they are disposed to believe him of a superior nature. If he is capable of taking advantage of this blind admiration, he soon erects upon it an empire more firm than that established by valour. Religious ideas are mingled with the respect that is entertained for him: he is approached with trembling; and the populace

pulace believe him connected with the celestial powers : to offend him would be, they think, to offend heaven itself : and by making offerings to him, they hope to render the deity propitious : and they consult him when threatened by any danger.

‘ The contemplative life of this person, and his long experience, necessarily furnish him with knowledge which other men do not possess : and thus is the cause of that veneration which is felt for him perpetuated.

‘ On his preservation seems to depend the destiny of those who have voluntarily submitted themselves to his laws ; and the fate of those states, of which such impostors have been the first legislators, rests upon the degree of judgment, virtue, and equity, possessed by its commanding lawgiver.

‘ It is these pretenders who have disseminated error and superstition on the earth ; and unhappily they have taken root so deeply there, that men are still strongly attached to them, and punish with death all those who dare to explain that they have been misled \*.’

The note affords one ray of light—the author did not surely mean to glance at religion ? If he did, we trust that he means only the *papal* hierarchy.

M. de la Croix next gives a short analysis of Plato's republic, so far as respects his national patriotic militia. Plato was, however, in more respects than one, a visionary ; and in his military system has combined two opposite and contradictory views. His militia are too much of soldiers to be citizens, or too much of citizens to be soldiers. We suspect, but we have not time to examine particularly, that M. de la Croix has in more than one part misrepresented the meaning of Plato.

The contents of the first volume are the following :

‘ Chap. I. Of Governments, according to Aristotle—II. Of the Athenian Government, and the Laws of Solon—III. Of the Roman Constitution ; and of the Opinion of Cicero on the Roman Laws, and Augurs—IV. Of the Germanic Constitution—V. Continuation of the Germanic Constitution—VI. Of the Emperor : of his Coronation : of the Origin of the Electors : and of the Forces of the Empire—VII. Of the Constitution of Poland—VIII. Of the Division of Poland—IX. and X. John James Rousseau was employed by the King of Poland to give his Sentiments on the Reform of the Constitution—XI. An Analysis of the Work of the Abbe de Mably on Poland—XII. Of the Constitution of Sweden—XIII. Continuation of the Constitution of Sweden—XIV. Of the Revolution of Sweden in 1772—

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\* \* In a second discourse (says M. de la Croix) I offered on this subject, ideas so different from those which at present prevail, that I shall not venture to publish them.

XV. Of the Constitutions of Sweden, and Denmark, and some other States of the North.'

These titles give a sufficient account of the contents of the first volume. As we find nothing strikingly new, or peculiarly erroneous, we shall not enlarge on the subjects of either chapter.

The contents of the second volume are,

' Chap. XVI. XVII. XVIII. Of the Constitution of Venice—XIX. Of the Republics of Venice, Genoa, Lucca, and St. Marino—XX. Of the Republics of Ragusa and Holland—XXI. Of the Constitution of Holland—XXII. XXIII. XXIV. XXV. Of the Constitution of England; and of the Origin of its Laws—XXVI. Of the United States of America; their Origin; and the Events which preceded their Constitution—XXVII. Of the Constitution of the United States of America—XXVIII. A Patriotic Catechism for the Use of the French.'

In this volume, we find the correcting hand of the translator, who is probably an American. The outline of the account of the English constitution, he informs us, is sufficiently accurate; but many minuter errors are amended by a friendly hand. His friend has executed the task with great propriety and considerable ability. He appears to be a lawyer equally skilled in the modern practice of courts, and the history of the English law. We shall extract a passage or two from the notes that appear of importance.—The following observations on the conduct of the barons, respecting Magna Charta, we shall select both for their importance, and the note subjoined.

' It was feared in England that their Magna Charta might share the fate of the charter of Henry I. and it was therefore addressed to all cathedral churches, with orders to have it read there twice every year to the people, to insure its execution; and the barons were authorised to form a council of twenty-five of their members, to whom every individual, who had cause to complain of the infraction of this charter, were to have recourse.

' If four of these barons found such complaints to be just, they were to address the king, or, in his absence, the chancellor, to demand an equitable reparation. If, within forty days after this demand, the party aggrieved was not satisfied, the four barons gave an account of their proceedings to their colleagues; who, directed by a plurality of voices, took such measures as were judged expedient for obtaining justice. They had a right to arm the commons, and compel the king, by pillaging or seizing his domains, to repair the wrongs which he had done,



‘ Without \* approving the violent measures of pillage, or seizing the royal domains, I cannot but acknowledge, that if all barons and all nobles had forborne to employ their ascendancy over nations, except for thus making the laws respected, as the protectors of the subjects; and for forcing the supreme authority to repair its acts of injustice; they had always appeared too precious to the people, and too necessary to their happiness, to allow of that people ever becoming jealous of their existence, and seeking to degrade them.’

The annotator's observations on the petition of St. Albans, in the eighth year of Edward II. are, in some respects, original, and highly judicious.

‘ But the record, which is of the most precise and conclusive authority, is the petition of the borough of St. Albans, on the rolls of parliament, in the 8th year of Edward the II. The petition complains that the sheriff of Hertfordshire had corruptedly omitted the borough of St. Albans in his returns, and the right which the burgesses claim, is a right by prescription. They say that they hold the town of the king in chief; that they, like other burgesses of the realm, ought to come by two of their fellow-burgesses to the king's parliaments, whenever a parliament is called, as they used to come in all times past (*prout totis retroactis temporibus venire consueverunt*) there to do all manner of service to the king: they then proceed more particularly to specify a legal prescription; for they say, that they and their predecessors have always performed such services, as well in the time of our lord Edward, late king of England, the former king, and their (or his) progenitors, (*tempore domini E. nuper regis Angliæ, prioris regis, & progenitorum suorum*) as in the time of the king that now is, always till the present parliament; and they refer for proof to the rolls of chancery. The answer directs, that the rolls of chancery be searched, whether the said burgesses were wont to come, or not, in the times of the king's progenitors, and that justice be done them.

‘ Now here we have a prescription claimed. The period of legal memory is the reign of Richard I. and accordingly the claim refers expressly to the reign of Hen. II.—to the time of the late king Edward I. the former king, that is Henry the IIIrd. and their (or his) progenitors, which must at least carry us back to his grandfather, Henry II. beyond the limit of legal memory. It must be

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‘ \* Instead of intimating a disapprobation of these measures, (the most lenient and least violent which could be well devised to compel redress, when force was once made necessary by the refusal of the king), it would have been more candid in the author to have mentioned, with due praise, the exception which follows: “*that in all cases, the persons of the king, the queen, and their children, shall be safe.*” but any commendation on this liberality of spirit, in a barbarous age, might have reflected too much discredit on some late barbarisms of the present liberal age in France.’

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further observed, that the burgesses prescribe for a right of coming to parliament by representation,—by two of their fellow-burgesses. Let us here state a little more particularly the opinion of those to whom M. de la Croix inclines. It is pretended that the parliament called by the earl of Leicester in the 49th of Henry III. was the first in which knights from all the counties, and citizens and burgesses from all the cities and boroughs, made their appearance: that the new form of parliament then introduced, was immediately laid aside again till the 23d year of Edward I. when it was revived and thence regularly continued. What then was the distance of time when the petition of the burgesses of St. Albans was presented? Not fifty years from the time of Leicester's parliament, and not twenty years from the supposed revival of representatives from the counties, cities, and boroughs. Many persons present in parliament at the time of this petition must have remembered both parliaments of 23 Edw. I. & 49 Hen. III.; and not a few probably had been themselves present in that of Edward I. Could then such a petition have been offered to such men and not have been rejected with indignation at the first glance? Must it not have been this? "Your claim is palpably and notoriously false. You insist on a prescription from the time of Henry II. before the beginning of legal memory, when we have all of us heard, and some of us personally know the recent origin of all representation of boroughs." But what was the answer? It was a grave and solemn reference to the chancery rolls to determine the truth of the claim, that justice might be done.—I do not mean to overstrain the force of this record. But the conduct of parliament carries us indisputably beyond the 49th of Henry III. and affords strong presumption of an antiquity as early as Hen. II. though it cannot be considered as absolute proof.

\* It is candid to mention, that the authors of the parliamentary history do glance at this record; but they do not carry it so high, as it clearly goes. They had in truth never seen the petition itself. They refer to Selden's account of it in his *Titles of Honour*, p. 709; but I can neither find it there, by that reference, nor by the index to his works. I know not, therefore, how he has urged the argument. The petition and answer are to be seen in the printed *Rolls of Parliament*, vol. 1. p. 327.'

The rest of the note is equally important. It contributes to show indisputably that, besides the barons and knights, some others met, or were convened to parliament. But the claims of cities to send representatives are unknown, and the terms are so general, that it is difficult to separate the real representatives from the attendants.

The note in p. 228, &c. contains some very judicious observations on the representation of M. de la Croix, the conduct



of the convention, and the French constitution. We are unwilling to mutilate, and unable to copy the whole. The following note we ought to transcribe, in justice to the author, and probably for the service of some of our readers.

‘It is the happiness of Englishmen to enjoy that rational liberty which gains permanence by being associated with order; and which finds security from oppression, and restraint from no less dangerous licentiousness in a firm code of well digested laws.

‘The opinion unfortunately entertained by many of the French speculators in government, and here avowed by M. de la Croix, that true liberty does not exist among the people of this island, has proved the bane of their distracted country. The ancient constitution of France was similar, in most of the essential points, to the ancient constitution of England; and though long suspended, it was not destroyed.

‘When the states-general were assembled in 1789, it should have been their grand object to fix, confirm, and establish, this constitution, revived by the act of the monarch himself. It was at that crisis in the power of the states, convened expressly for the purpose of arranging the finances, to secure to themselves the holding of the public purse; and by that means to render the repetition and perpetuity of their assembling indispensable.

‘They might also by some law, upon the plan of our *habeas corpus* act, have opened their state prisons to the inspection of justice, and thus for ever have deprived them of all danger. What nobler monument could have been erected to liberty than a vacant Bastille. Like the Tower of London, it would have remained to future ages a glorious trophy of the overthrow of despotism by the power of the law.

‘After establishing these fundamental points, which constitute in fact the basis of civil liberty, the states might, like the parliament of this nation, have modelled their own internal constitution; the constitution of the executive, administrative, and judicial powers of the country, if any modification had been found expedient; but a rage for still more than American democracy and equality, though neither was compatible with their situation, had seized the minds of many of those theoretical reformers who were among the popular leaders of France. Their cabals were carried on at the house of the American minister, Mr. Jefferson; their chief instructors were those Americans, or those English admirers of American institutions, whose doctrines were decidedly in favour of republicanism; and with those were mingled such as, for the purposes of their own ambition, were desperate enough to employ the most covert means of overturning the existing government, in hopes that their own power might be raised upon its ruins. On the other hand, the natural strength of the aristocracy was enfeebled,



feebled, and divided, by the party who felt, or affected to feel; a weak and silly admiration, not of the principles, but for the modes, and forms, of the British constitution. These were Messrs. Lally-Tolendal, Clermont-Tonnerre, and Mounier; with many others who were among those generally esteemed for their abilities and integrity.

‘ It was of consequence for the more democratic party to have those persons with them: they were therefore flattered with the expectation of a government similar to that of Great Britain: and a majority of them, united with a small number of the democratic faction, formed the first committee of constitution, in which a speculative plan, conformable to their ideas, was prepared. But as soon as the credit of these men with the public, had established the belief that a revolution was expedient, the purpose of introducing them into the committee was accomplished; and their removal was in consequence determined on. Means were soon found to drive them from the national assembly: their places in the committee were filled by members of the opposite faction; and, agreeable to their principles, yet admitting a mock appearance of monarchical government, in order to impose upon such persons as still remained attached to that form, an incongruous union of tyrannical democracy and impotent royalty was devised, without the intervention of any mediate power, like that of the house of lords in England, and of the senate in America, to regulate their contending interests, and prevent the one from preponderating by the force of numbers, or the other through the means of corruption.

‘ The consequences of this strange experiment have proved exactly what were looked for by all sober politicians; and France is at this moment, near three years from the revolution, involved in all those calamities which must inevitably ensue, when the executive power is destitute of authority to give full effect to the laws; and when the multitude are disengaged from that necessary subordination on which the peace, the order, the very existence of a state depends.

‘ If nothing short of that licentiousness enjoyed by men in such a situation, deserves the name of liberty, may the subjects of Great Britain remain for ever unacquainted with it.’

The extent of these observations has prevented us from transcribing some passages from the work of M. de la Croix—But we need no apology for preferring good sense to declamation, judicious observation to trifling speculation. On the whole, this work will interest readers of many different kinds: there are few who will not reap pleasure or information from it.

The Appendix contains some state-papers respecting the American constitution, furnished by the translator—We shall conclude with transcribing their titles.

‘ Declaration

Declaration of Rights—Declaration of the Representatives of the United States of America—Articles of Confederation and Perpetual Union—The Constitution of the United States of America—Declaration of Rights of the Inhabitants of Massachusetts—Abridgment of the Constitution of the same State—Abridgments of the Constitution of New Hampshire, Rhode-Island, Connecticut, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, and Georgia.’

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*Pharmacopæia Collegii Regii Medicorum Edinburgensis.* 8vo.  
5s. Boards. Robinsons. 1792.

**A** Pharmacopœia is designed as a repository for those compound medicines, so frequently employed by practitioners, that it is of importance to keep them prepared, and so to direct the preparation, that the form may be neat, efficacious, and not injured but by very long keeping. The opinions of physicians are, however, so different, that it is not easy in any collection to meet the ideas of every one. It is necessary, therefore, to confine the objects of a pharmacopœia to those general preparations, by which a medicine is adapted for use, or to those more general combinations, which experience has supported, and which may be added to, as circumstances require. There was a period when the sanction of a college was required to legitimate the use of any medicine; but it was the æra of ignorance, when the nature of medicines was little known, when experience was limited, and apprehensions alive. It was the æra too, when the mind, overawed by power, or seduced by bribes, would stoop to the most infamous actions, if urged by authority or reward. At this time, the list of the *materia medica* is rather an index of the opinions of a college than a rule of conduct, and even their prescriptions are looked on more as recommendations than commands. In many parts of England, the dictates of our own college are so little attended to, that many of their innovations, both in names and forms, are treated with equal contempt. Such neglect will always happen, when fancy dictates instead of judgment; and when the fondness for innovation is more prevalent than the necessity of a change.

The Edinburgh college we have usually regarded as the alma mater of medicine, and their dispensatory constantly holds a distinguished rank among publications of this kind. The practice of medicine, in Scotland, is on a more simple plan than in England. The objects are fewer, and they are attained by means less complicated, and forms less numerous. Yet their pharmacopœia is scarcely shorter than ours, but we suspect



suspect it to be more generally and implicitly followed. Our neighbouring college has not escaped the infection of innovation, nor indeed have they conducted themselves with much more discretion than their London brethren. The alterations are indeed fewer, because the new editions of the Edinburgh dispensatory are published at shorter intervals than those of London. The language is, however, greatly altered; and some changes occur also in the preparations. The variations from the seventh edition we shall proceed to notice.

The references for the species of vegetables, in the list of *materia medica*, are to the edition of the late Dr. Murray, except where later authorities have added to, or corrected our former knowledge. The collections, in which these accounts occur, are consequently quoted, and the names by which the species used are distinguished in different memoirs, are preferred.

The list is augmented by the *Angustura* bark, arsenic, barytes, cajeput, the *cucumis agrestis*, *lactuca virosa*, *nicotiana*, and *spongia*. The *cinnabaris factitia*, the *bolus gallica*, *feniculum vulgare*, and most unaccountably the *cinnamomum*, are omitted. Some names are very properly altered, as catechu for the *terra japonica*, and 'lapilli cancrorum,' for *oculi*. —But where names are equally improper, or a new name gives no more accurate idea of the substance, it is useless. Who, for instance, understands the nature of *sperma ceti* better by its being called *sebum*?

The arrangement of the preparations is improved. Yet we think the juices should have followed the simpler preparations; the expressed oils have been the next class; the emulsions followed; and the conserves, the third class, have preceded the infusions or the syrups. The aceta, which follow the wines, should have preceded them, immediately after the syrups; and the salina followed the aceta. We mention these little errors, because the present edition of the Edinburgh Dispensatory is the only one in which any order is observed.

Among the new preparations is the elaterium, the extract of the *cucumis agrestis*, an extract of the *lactuca virosa*, an extract of opium, under the title of *opium purificatum*, prepared by dissolving the opium in the small vinous spirit. Among the emulsions is the *emulsio camphorata*; but it is scarcely a preparation for a pharmacopæia, as the camphor so soon separates.

Among the infusions, the college has introduced an *infusum catechu*, an elegant and pure infusion of this vegetable extract warmed by adding cinnamon. The new decoctions are *decoctum cinchonæ*, *Geoffræ*, *Mezerei*, and *sarsaparillæ*, chiefly inserted, we suppose, as the most convenient standards of strength,



strength. The syrup of lemons is rendered more agreeable by a larger proportion of sugar. The *syrupus papaverum*, a medicine we wish to see in every apothecary's shop, since we are convinced that the watery solution of opium is a much more advantageous form than the spirituous, is now only prepared in one way; and, if carefully executed, it must afford an useful medicine of a most permanent, steady, strength.

The *vinum antimoniale* is expunged very properly as an uncertain medicine, and the *vin. antimonii tartarizati*, a solution of the emetic tartar, in wine, supplies its place. The *vinum millepedatum* is omitted, and a *vinum nicotianæ* introduced. An elegant formula, for what is called the thieves' vinegar, an '*acetum aromaticum*,' is now first added.

It is a little remarkable, that Dr. Cullen's opposition to the *tinctura saturnina* has been only effectual since his death. It was an absurd formula, and is properly omitted—A *tinctura columbæ* is added; and in the liquid laudanum, the proportion of opium to the menstruum, which was formerly one to nine, is now one to twelve. This is nearly the proportion of the London college, but the Edinburgh college using pure opium, have made their tincture somewhat stronger than it appears. The *soda phosphorata*, an elegant neutral, for which we are indebted to Dr. Pearson, is very properly inserted in this edition.

Among the mercurials are the *mercurius acetatus* and the *hydrargyrus muriatus præcipitatus*, the liquid calomel. The formulae we shall transcribe.

#### • HYDRARGYRUS ACETATUS.

- R. Hydrargyri,
- Acidi nitrosi diluti singulorum libram dimidiam,
- Lixivæ acetatæ uncias tres,
- Aquæ tepidæ libras duas cum semisse.

• Hydrargyrum cum acido nitroso diluto misce in vase vitreo, et leni calore digere per horas quatuor et viginti, ut solvatur hydrargyrus. Hydrargyrum nitratum ita præparatum effunde in lixivam acetatam, aqua tepida (90°) prius solutam, ut fiat hydrargyrus acetatus; hunc aqua frigida primum lava, deinde aqua fervente quæ satis sit, solve. Liquorem per chartam cola, et sepone ut fiant crystalli.

#### • HYDRARGYRUS MURIATUS PRÆCIPITATUS.

- R. Acidi nitrosi diluti uncias octo,
- Hydrargyri uncias octo vel paulo plus.
- Infunde in phialam chemicam quam laxè obturatam sepone, vapores cavens. Post horam unam vas in arenam calidam transfer, quæ

quæ sensim magis incalescat per horas quatuor, donec tandem leniter ebulliat mistura, per horæ quadrantem, vase interea sæpius agitato. Oportet autem paulo plus hydrargyri admiscuisse acido quam hoc dissolvere possit, ut mistura penitus saturata tandem obtineatur. Hanc misturam adhuc calidam infunde in aquæ bullientis libras octo, in quibus uncia quatuor cum semisse muriæ dilutæ fuerint, omnia simul celeriter permiscens. Post subsidentiam effunde aquam salinam, et lava hydrargyrum muriatum aqua calida sæpius addita, totiesque post subsidentiam effusa, donec sapore careat.

The tartar emetic is prepared from the antimonium muriatum, formerly the butyrum antimonii; and the process is so much improved, as to render it an equally powerful and steady preparation. We shall add the form.

• **ANTIMONIUM MURIATUM.** vulgo, **BUTYRUM ANTIMONII.**

- R. Croci antimonii in pulverem triti,
- Acidi vitriolici, singulorum librum unam,
- Muriæ exsiccatæ libras duas.
- Acidum vitriolicum retortæ infunde, paulatim addens muriam et crocum antimonii prius mista; dein super arenam calidam fiat destillatio. Materia destillata per aliquot dies aëri pateat, tum effundatur e facibus pars liquida.

The pulvis antimonialis is inserted under the title of antimonium calcareo-phosphoratum.

The powders, electuaries, and pills, are altered in a very few unimportant particulars; and the college have followed their former plan, in first ordering a simple plaister, ointment, &c. and then combining the additional substances to make the more complicated forms. In the blister plaister, we see sheep's suet substituted for hog's lard, which must make it more adhesive; but whether it may not make the hot iron, for spreading it, necessary, we know not; heat should never be used in this process, for the flies are often burned by the spatula.

We have hinted that, in the change of names, the Edinburgh college have not been always guided by a proper discretion. In innovations, it is equally difficult to go on, or to stop. Some titles, which ignorance, quackery, or absurdity has produced, might perhaps with propriety have been changed; nor should we condemn them for calling the elixir proprietatis, tinctura aloes c myrrha; the elixir stomachicum, tinctura gentianæ compositum; the elixir traumaticum, tinctura benzoini composita; the elixir paretoricum, tinctura opii ammoniata; the elixir sacrum, tinctura rhei composita; and the elixir salutis,

*tinctura senæ composita*.—But, of the other changes, some are fanciful, and others, though on the whole proper, do not compensate for the confusion occasioned by the alteration. In these two classes, we might perhaps arrange more than one half of the innovations in this edition. We shall particularly only notice the new names of the salts.

For the fossile alkali, our college have employed the classical word *natron*, with great propriety, which can never be confounded with *nitrum* in the present nomenclature, and was very certainly employed by the antients for this alkali. Soda, which the Edinburgh college uses, has only the advantage of being declinable, and the employing another term more than compensates for the convenience. Kali is also indeclinable, and the term *lixivia* is substituted for it, with the same disadvantages as attended the former change. Ammonia, each college has employed for the volatile alkali. The names of the neutrals are changed conformably to these alterations, as in the London Dispensatory.

An Index of the changes in the names is added, and a table with the proportions, mercury, antimony, and opium, in a given quantity of their different preparations. The Preface of the first edition is preserved, and a new one to the present edition added. On the whole, though not free from errors, this pharmacopeia is, in all parts, the most complete and correct of any that we have seen. It is not so full as the *Dispensatorium Fuldense*, the *Pharmacopeia Argentoratensis*, or *Wirtemburgensis*; but these contain many preparations of little real importance, and some not strictly within the limits of a medical pharmacopeia. If we have correctly stated the objects of a national dispensatory, in the beginning of this article, the present work may be said to be equally comprehensive and accurate.

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*Songs of the Aboriginal Bards of Britain.* By G. Richards,  
A. M. Fellow of Oriel College, Oxford. 4to. 1s. 6d.  
Robinsons. 1792.

THESE Songs, as the author chooses to style them, are but two in number, and though by no means unexceptionable, deserve a more dignified appellation. The first, entitled the Battle, opens with a description of a host of old Britons rushing from their mountains to oppose the Roman invaders.

‘ Their rude arms *clash* with hideous *clang*;  
Torches wildly hurl’d in air  
Flash round the rocks a direful glare.’

To



To *clash* with a *clang*, and *flash* a *glare*, are not happy expressions, and a faulty redundancy of epithets occurs in these lines almost immediately following.

' High on a dark cliff's beetling brow,  
Which casts its broad embrowning shade  
Across the rugged dell below.'

On this eminence stand the Bards, who excite them to acts of valour by a strain both spirited and appropriate.

' Fir'd by music's magic sway  
Madly bursts the British band:  
Aghast, unnerv'd, and fix'd in wan dismay,  
With curdling blood the spell-bound Romans stand.  
Each on the other looks with speechless gaze;  
Then views around the dying and the slain,  
Sadly revolves the palm of happier days,  
And thinks with *keen regret* on Zama's plain:  
But soon the souls, that fir'd the Britons, *fall*:  
Then on their basely-turning foes  
The firm rekindled legions rose,  
And rear'd the *nervy* arm, that tam'd this nether ball.'

Why the Romans should be induced to think on Zama's plain at such a period as this is not very obvious, and less so why they should recall with 'keen regret' an action in which they proved victorious over their most dangerous enemy, and which decided in their favour the empire of the world. If it was necessary that they should recollect the days of Hannibal on this occasion, the battle of Cannæ would have been a more natural subject of contemplation. The expression, that 'the souls of the Britons *fell*,' is extremely flat, and 'nervy,' an awkward new-coined word, gives no new idea. The Bards resume their strain, and invoke the Britons:

' By your fathers' warrior-shades;  
By antique Mona's holy glades;  
By Cambria's rocks, that stream'd of yore  
With many a conqueror Roman's gore;  
By each car and flaming brand,  
That drove bold Julius from our stand;  
Turn:—and blushing fear to fly;  
Revere your kind, and dare to die.  
The soul shall quit the stiffening clay,  
And mount through air to brighter spheres.'

These and the lines following (we should however have preferred *ancient* to 'antique') in which the Druidical doctrine of the

the transmigration of the soul is alluded to, are in character, and highly energetic. The same thought is finely descanted on in Mason's Caractacus. The idea of the Bard, when a prisoner at Rome, seems likewise to have occurred to our author when he wrote these beautiful lines; the phrase in the third is reprehensible.

‘ But ah! the captive’s mournful fate!

To swell the pomp that marks his shame;

To knee the chief his soul must hate,

And hear a coward blast his name:

To tread Hesperian ground;

To drink of Tiber’s hated stream;

With downcast eye,

With many a sigh,

Sullen, with fetter’d limbs, to move along,

The sport or pity of an abject throng:

While conquering warriors pass with laurels crown’d;

And Albion’s pictur’d cities beam around;

Cymbals and clarions swell the triumph song;

And plumed helmets wave, and groves of lances gleam.’

The courage of the Britons revives, their enemies fly,

And dew their mails for shame with many a burning fear.’

This line gives a very incongruous image. The Bards awake the song of victory, in which these lines, and these alone, are exceptionable:

‘ Each groan, O vanquish’d Rome,

All-mournful knells thy doom.’

The allusion to the tolling of a bell should not have been put into the mouth of aboriginal British bards so soon after the times of Boadicea.

‘ With burning breasts the warriors catch the sound,

And raise a yell profound,

And clash their gory shields,

And point with finewy arm Hesperia’s southern fields.’

‘ A yell profound’ appears to us not consonant to the sentiment seemingly intended to be conveyed. It is rather a savage’s expression of sorrow, than of dauntless courage and eagerness for future wars.

‘ With alter’d strain, in measures soft and slow,

The minstrels melt the tender heart to woe.’

This



This turn is judicious, and their lamentations over Morcar strike the mind with a pleasing melancholy. We recollect a passage in an ode of Mr. Hole's, in the *Devon and Cornish Miscellany*, of a similar nature; in which Ossian, after inspiring his hearers with martial ardour, varies his strain, and melts them into sorrow by deploring the fate of Morar. The hint of changing the measure in either poem, according to the different sentiments it conveys, might have been adopted from observing its fine effect in that of Dryden's on St. Cecilia's birth-day. 'Gaze the paly corse,' like the last line we quoted, wants another word to make it strictly grammatical.—The Bards rouse their auditors from the depression of sorrow by observing, that the warrior's soul will re-animate another frame.

'Ye, who to wilds and northern mountains fled,  
In keener skies make the hard rocks your bed,  
Shall visit earth in happier day,  
On Thames' cultur'd margin play;  
Shall wear the laurels which ye won of yore,  
And taste the freedom purchas'd by your gore.'

This is characteristic; but it is a repetition of the same idea extensively pursued in a former part of the poem. It concludes with a short prophetic account of illustrious personages, and future events that are to happen in Britain. This part of the poem, like the rest, is, in general, sublime and spirited, with some degree of obscurity, not unsuitable possibly to the subject and nature of the composition. The following lines are too obscure, at least for our comprehension.

'Thou, Oscar, on the cliff's rough brow,  
Nodding thy dire plumes o'er the captur'd foe;  
Whom Hesus to immortal fame consign'd,  
Ere yet the soul in earth was shrin'd;  
Thou in time's remotest space  
Shalt fire a patriot form divine:  
The sceptred race  
Shall cross the dark and stormy brine,  
From where Germania's broad romantic streams  
Resound the mountain monsters' midnight roar;  
And, as they prowling roam the craggy shore,  
Reflect their rugged forms to the moon's paly beams.'

A note informs us that 'the patriot form divine,' means his present majesty; but we cannot conceive why, of all souls that ever existed, the soul of Oscar should be fixed upon as having transmigrated, after so long a series of years, into the  
CR. R. N. AR. (VII.) *March*, 1793. T body

body of our illustrious sovereign. Oscar was a Celt, as Mr. Richards must well know, and, if a votary of Hesus, an enemy to the race of Odin, from whom, or from whose worshippers at least, we must deduce our king's descent; which makes the fiction, though great allowances are to be made for poetical fiction, truly absurd, unless we adopt the metempsychosis in its most unlimited sense, which does not even confine souls to the same species. Mr. Richards must not be angry with us for pointing out those exceptionable passages. It is with a view that he may pay more attention in future to his literary productions. He appears to possess all the other necessary requisites for acquiring poetic eminence.

The other poem is entitled the Captivity of Caractacus. It possesses the same characteristic boldness of imagery and animation of diction as the former; and its objectionable passages are fewer. We wish, however, Mr. Richards had chosen another subject: it too forcibly recalls Mason's drama, and his hero's captivity is anticipated, at least it seems beautifully alluded to, in a passage we have quoted from the preceding poem. The account likewise of the soul's returning 'to animate a kindred clay (vide 23d and 24th page) has been sufficiently descanted on before. The concluding passage, if some allowance is made for a little confusion of imagery in the descriptive part at the end, will impress the reader's mind with a high idea of our author's poetical powers.

‘ So Claudius, laid on Tiber’s viny mounds,  
 Beneath Campania’s sunny skies,  
 And lull’d by music’s tenderest sounds;  
 Whose eagle meets the morn on Ganges’ stream,  
 And travels with the day, till eve’s mild beam  
 Illumes the wave in Gallia’s western bays;  
 He, to whom marble temples rise,  
 And altars, rich with perfumes, blaze;  
 Who, number’d with the immortal gods above,  
 Hurling the bolts of fate, moves only less than Jove :

Ev’n he shall glow  
 With generous envy toward a captive foe;  
 And blushing wish, that far from shady bowers,  
 Imperial domes and spiry towers,  
 His infant limbs had roll’d in Cambrian snow;  
 That Freedom, near romantic Vaga’s tide,  
 Had hung her gleaming falchion at his side;  
 While the keen northern blast  
 Harden’d his manly sinews, as it pass’d;

And



And the steep mountain hoar,  
 And the wild torrent's roar,  
 Maintain'd that inborn nobleness of mind,  
 Which lifts and dignifies our common kind,  
 Firm as Plinlimmon's base, and free as ocean-wind.

Such was the lofty strain,  
 Which, mingled with the murmur of the shores  
 And melancholy sound of dashing oars,  
 Came, soft by distance, o'er the heaving main  
 From Albion's cliffs:—on whose romantic brow,  
 High o'er the world of waters towering grey,  
 Yet faintly linger'd the pale gleams of day,  
 While fearful darkness veil'd the waves below:  
 Till deepening gradual, the dim night  
 Gains on the topmost disappearing height;  
 And all the starry skies with fires unnumber'd glow.'

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*The Life of the Rev. John Wesley, A. M. Including an Account of the great Revival of Religion in Europe and America, of which he was the first and chief Instrument. By Dr. Coke and Mr. Moore. 8vo. 5s. Boards. Whitfield. 1792.*

Whether Wesley was a luminary, whose genial warmth cherished the expiring spark of true religion, or an ignis fatuus, which dazzled the imagination without improving the judgment, has been doubted. The truth does not lie deep. He undoubtedly awakened the minds of many hardened sinners, as much by the hopes he inspired, as by the punishments he denounced. He saved them from continuing in sin, without giving that well-grounded confidence, that trust, which we may all place on the benevolence of a good God, who has created and supports the whole frame of worlds and beings. His system, in all the gloom of Calvinism, was darkness impenetrable: he inspired despair, till he could bring forward the ray of hope, in the death of Christ, as an atonement for our sins. This was the secret of his success, and resting on the enthusiasm rather than the conviction of his converts, it is not surprising that zeal has been occasionally the cloak of deceit, or that those who have been taught that the whole of morality and religion depends on a fervent hope in Christ, should be sometimes negligent in observing the other parts of the moral and religious code. To Wesley himself these errors could not be ascribed. To a comprehensive mind he added a sound understanding, much acquired knowledge, unremitted industry, unwearied activity. When we say he possessed a sound understanding, we are aware it must be admitted

mitted with some exceptions, or we must deny him the praise of integrity. From comparing different accounts with what we ourselves know, it seems probable that, in his earliest youth, he imbibed the gloomy spirit of Calvin; and, aiming at being useful, he endeavoured to counteract only what he thought was the culpable inattention of the established clergy. This led him to the evening meetings, which were afterwards continued and augmented: this led him to the style of preaching which he adopted during the rest of his life. That when he mixed with the world this gloom disappeared, is highly probable from his subsequent conduct, and his style seems to have been continued from a conviction of its impression. It was often evidently assumed: it was a disguise put on, for the alteration was sudden, from the calmness of argument to the warm gestures and language of enthusiasm. Yet the early impressions of our original sinfulness, and our salvation in consequence alone of the merits of Christ, seem never to have lost their hold. It was blended with every idea, made a part of every system of opinions, and was the ruling feature of his mind. If this was insanity, it must prove an exception to the soundness of his understanding; and, if we advert to the distinctions formerly made, the peculiarly obstinate adherence to any one system of doctrines may be allowed to approach its confines. Yet in Wesley, and in the peculiar situation in which he was, some exception may be allowed. He formed no new system: he pursued no visionary phantom. His doctrines were those established by our church, and he declared, in the last years of his life, that he never wilfully or premeditatedly deviated either from the tenets or ordinances of the church, but in consequence of what he supposed to be necessity.

The different events of Mr. Wesley's life we have noticed in our Review of Mr. Hamson's account of him in the third volume of our New Arrangement. This is the narrative of his pupils and disciples, his fellow labourers and successors. The machine, for it was not only a religious, but in some measure a political system, though vast and extensive, was yet peculiarly simple and comprehensive. His hand managed it with ease; but we find that the efforts of the former main-spring are wanting. To pursue our metaphor, the principal wheels no longer carry on the movement with the same ease, the various parts of the fabric jar, the motions are irregular, and the whole is confusion. If the leaders would look at the Life before us, they would soon see their errors; and, if a contest for power is not really the source of the disputes, they will learn in this volume from whence the admirable order and regularity which distinguished the system during Wesley's life proceeded.—But this is not our present business; we shall rather



ther enlarge on those parts of the Life, where the present work adds to our knowledge, or elucidates what before seemed mysterious.

Perhaps the conduct of the apostle of the Methodists in his earlier years is not detailed with sufficient distinctness. Mr. Hamson and some other biographers have enlarged on it more advantageously; for it seems to have been rather the object of Dr. Coke and his companion to delineate Wesley as he was, than to describe the progressive steps by which his mind was fixed to its point. The idea of usefulness only, we are convinced, drew Mr. Wesley to America; for his letter on declining the living of Epworth is the production of a strong mind, warped only by a little error, a mistaken notion of the path by which he could become most useful. The account of his voyage is taken, we believe, for on such subjects we cannot be accurate, from his Journals. It is important, as it shows a peculiar mind in some interesting situations. His first steps as a missionary were not conciliating; and an event, concerning which his former biographers knew little, occasioned his quitting America at that time. We shall transcribe our author's account of it.

General Ogelthorpe, it is observed, who went in the ship with our missionary, entertained the highest opinion of his goodness and benevolence; but wished to banish the enthusiasm which stood in the way of his designs to render Wesley useful to himself. The object designed to draw him from his views was the niece of Mr. Causton, the storekeeper at Savannah.

' The young lady mentioned above, was introduced to him as a person who had severely felt the anguish of a *wounded spirit*, and now was a sincere enquirer after the way of eternal life. After some time he observed, that she took every possible opportunity of being in his company. She also desired a greater intimacy, but modestly veiled her real motive, under a request, that he would assist her in attaining a perfect knowledge of the French tongue.

' Soon after this, the general called upon him, and requested him to dine with him: adding, " Mr. Wesley, there are some here who have a wrong idea of your abstemiousness. They think that you hold the eating animal food, and drinking wine, to be unlawful. I beg that you will convince them of the contrary." He resolved to do so. At table he took a little of both, but a fever was the consequence, which confined him for five days.

' Now was the time to try, if indeed " his heart was made of penetrable stuff." Notwithstanding an extreme reluctance on his part, (who would hardly suffer even Mr. Delamotte to do any thing for him,) she attended him night and day. She

even consulted the general what dress would be most agreeable to Mr. Wesley, and therefore came always to him dressed in white, "*Simplex munditiis*," neatly, simply elegant. Those who have known Mr. Wesley will forestal our judgment here: they well know what impression all this was likely to make. He was indeed, as our great poet observes,

— "Of a constant, loving, noble nature;  
That thinks men honest, if they seem but so."

How then must this appearance of strong affection, from a woman of sense and elegance, nay, and as it should seem, of piety too, affect him! Especially considering, (it is his own account,) that he had never before familiarly conversed with any woman, except his near relations. We hardly need to add, that upon his recovery, he entertained his fair pupil with more than ordinary complacency.

' But Mr. Delamotte had not learned (to use a common expression of Mr. Wesley) to "defy suspicion."

' He thought he saw

"Semblance of worth, not substance."

' He therefore embraced an opportunity of expostulating with Mr. Wesley: and asked him if he designed to marry miss Causton? At the same time he set forth in a strong light, *her* art and *his* simplicity. Though pleased with the attention of his fair friend, Mr. Wesley had not allowed himself to determine upon marriage; Mr. Delamotte's question therefore not a little puzzled him. He waived an answer at that time: and perceiving the prejudice of Mr. Delamotte's mind against the lady, he called on bishop Nitschman, and consulted him. His answer was short. "Marriage, said he, you know is not unlawful. Whether it is now expedient for you, and whether this lady is a proper wife for you, ought to be maturely weighed." Finding his perplexity increase, he determined to propose his doubts to the elders of the Moravian church. When he entered into the house, where they were met together, he found Mr. Delamotte sitting among them. On his proposing the business, the bishop replied, "We have considered your case. Will you abide by our decision?" He answered, "I will." Then said the bishop, "We advise you to proceed no further in this business." He replied, "The will of the Lord be done." From this time, he cautiously avoided every thing that tended to continue the intimacy. He also politely declined receiving her visits at his house, though he easily perceived what pain this change in his conduct gave her.

' Soon after this, a young gentlewoman, who had been some time before married to the surgeon of the colony, and had sailed with the general from Europe, sent for him, and related to him, under a promise of secrecy, what we have now declared concern-

ing



ing the hitherto mysterious part of this event: adding these words, "Sir, I had no rest 'till I resolved to tell you the whole affair. I have myself been urged to that behaviour towards you, which I am now ashamed to mention. Both miss Sophia and myself were ordered, if we could but succeed, even to *deny you nothing*."

This undoubtedly may be true; but this alone would neither justify his conduct to this lady, afterwards Mrs. Williamson, nor the behaviour of Mr. Causton to him. We cannot help adding, that we think the veil not yet wholly removed; but conjecture can only supply the rest, and the passage in *Italics* may assist conjecture.

But his enthusiasm was not yet complete, for his *conversion* took place after his return from America. He visited, about this time, also, the Moravians at Hernhuth in Upper Lusatia, and we could have wished for some more satisfactory information respecting this peculiar community than the abstract of the sermon of Linner. The account of his labours in England, and his institution of itinerant preaching, follows. Perhaps the following is the best apology that has been hitherto given for his conduct:

'To awaken a drowsy, careless world, sunk in sin and sensuality, the Lord at this time was pleased to work in an extraordinary manner. In several places while Mr. Wesley was expounding the Scriptures, many persons trembled and fell down before him. Some cried aloud, and others appeared convulsed, as in the agonies of death. Many of these were afterwards eminent possessors of the holiness and happiness of religion; and declared, that they had at the time above mentioned such a deep sense of the dreadful nature of sin, and of the just wages of it, that they were constrained to cry aloud for the disquietude of their heart. In others the change which the Scripture speaks of, as evidencing a true conversion, was not so apparent: while in some, neither godly sorrow for sin, peace or joy in believing, nor any real change of heart and life, followed the impressions which were then made upon them.

'Mr. Wesley at this time maturely compared these appearances of things with the word of God, and especially with the work of the spirit of God on the souls of men as described in the word. He thereby clearly saw, that every religious pang, every enthusiastic conceit, must not be taken for true conversion. At the same time he perceived, from several passages both of the Old and New Testament, that the operations of the Spirit of God have occasionally produced such lively and powerful actings of the passions of fear, sorrow, joy, and love, as must necessarily have caused at the time considerable agitations of the body. He also knew

that several of the fathers of the church in the three first centuries, speak often of such a work among the people.

‘Nor was he ignorant, that in our own land, since the reformation, when the violations of the laws of God, the atonement of Christ, and the remission of sins have been preached with *the demonstration of the Spirit and of power*, such impressions have been made thereby, in innumerable instances, that even the body seemed to fail before them.

‘Yet it is certain, that throughout the whole of his life he wished that all things should be done, even in the opinion of men, *decently and in order*. But he had one only design, which was to bring men to that knowledge and love of God, which makes them holy and happy: useful in their lives, and peaceful in their death. He therefore thankfully acquiesced in every means which the Lord was pleased to use for the accomplishment of this great end. And when he saw those extraordinary effects accompanied by a godly sorrow for sin, and earnest desires to be delivered from it: when he saw men deeply convinced of the want of a Saviour, and this conviction followed by humble loving faith in the Son of God, enabling them to walk worthy of the Lord who had called them to his kingdom and glory, he therein rejoiced: nor could the imprudent zeal of a few, or the noise and confusion which sometimes attended this extraordinary work, cause him to relax in his efforts to turn men *from darkness to light, and from the power of Satan unto God*.’

The first schism among the Methodists was so early as July 1740; and, though count Zinzendorf seems to have supported the Recufants, and had a long conference with him in Gray's Inn Walks, Wesley persisted, and finally triumphed. The particulars of the dispute and of the conference are recorded in the Journals, and cannot be repeated in this place.

The political system of the Methodists, which is, in many respects, an admirable one, is particularly described in the second chapter of the second book, and we have not seen so accurate or well conducted a narrative in any other work. Yet the greater part is marked as a quotation, and it seems to be the perspicuous energetic language of John himself. The dispute with Mr. Whitfield is also particularly mentioned. Perhaps the quotation introduced on another occasion may be applicable here—‘The one could not bear an equal, nor the other a superior.’

The institution of itinerant preachers is also particularly detailed, and some caution seems to have been really employed. But, when we recollect what persons are permitted to preach, and observe that warmth of zeal may supersede strength of understanding, we shall not be surprised at finding the imagination

tion more often exerting its powers than the reason. Few Methodists are men of strong understanding; the greater number are distinguished by a flighty liveliness of imagination: few are active useful members of society; but an indolent contemplative life, except when in the fervour of religious excitement, seems to form their summit of excellence. If they condescend to labour, it is with little earnestness or effect.

The narrative of the progress of Methodism, and the miraculous events, of which the Journals are so full, are interrupted only by an account of Mr. Wesley's marriage. We shall transcribe part of our authors' narrative of this event, as they seem to have had more authentic intelligence than any other biographer.

' But it is certain, Mr. Wesley's marriage was not what is commonly called a happy one. We cannot take upon us to state in every respect what were the causes of that inquietude, which for some years lay so heavy upon him. It might arise, in some degree, from his peculiar situation with respect to the great work in which he was engaged. He has more than once mentioned to us, that it was agreed between him and Mrs. Wesley, previous to their marriage, that he should not preach one sermon, or travel one mile the less on that account. "If I thought I should," said he, "My dear, as well as I love you, I would never see your face more."

' But Mrs. Wesley did not long continue in this mind. She would fain have confined him to a more domestic life: and having found by experience that this was impossible, she unhappily gave place to jealousy. This entirely spoiled her temper, and drove her to many outrages. She repeatedly left his house, but was brought back by his earnest importunities. At last she seized on part of his Journals and many other papers, which she would never afterwards restore; and taking her final departure, left word that she never intended to return. Who then can wonder, that after all this he should only observe, "Non eam reliqui; non dimisi; non revocabo:" *I have not left her; I have not put her away; I will not call her back.* She died in the year 1781, at Camberwell, near London. A stone is placed at the head of her grave, in the church-yard of that place, setting forth, "That she was a woman of exemplary piety; a tender parent, and a sincere friend."

' What fortune she possessed at her death, she left to a Mr. Vizelle, her son by a former husband. To Mr. Wesley she bequeathed a ring. There are several letters which passed between them relative to their mutual uneasiness. These letters are now before us; but they would add nothing material to the account which we have given.'

The



The progress of religion and of Methodism in different parts of the world is afterwards given, we suppose, correctly. The authors first describe the progress of Christianity, and afterwards that of the labours of Wesley. We meet with nothing very interesting in this narrative. The account of Wesley's literary character is very imperfect. We could have wished to supply the defect; but the subject is now exhausted. If we have ever a proper opportunity of returning to it in any other work, we may give our own sentiments more fully.

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*A Tour through the South of England, Wales, and part of Ireland, made during the Summer of 1791. 8vo. 6s. Boards. Edwards. 1793.*

**I**T is not easy to say what forms the chief characteristic of this Tour. Our author, in a Shandean style, sometimes breaks out into an affectedly lively apostrophe; and has, like Sterne, his *La Fleur*, whose absurdities, however, are scarcely, in any instance, ludicrous. The different adventures, also, though designed to entertain, and if not wholly imaginary, are greatly exaggerated, seldom add to the reader's satisfaction. At least, in us, they contributed to excite disgust instead of raising a smile. In pursuing our author's tract from Portsmouth to the Land's End, we found the observations so trite, where any positive information occurred, it was so unsatisfactory, and often so erroneous, that it reminded us of some tourists who had travelled much at home. Weymouth, for instance, is said to be 'situated in a low but agreeable spot,' as if a sea-port could be easily situated differently; to be a little narrow, dirty place, ill-paved and irregularly built. It was very different in 1791. Yet, though 'agreeably situated,' having 'a well-situated street next the sea,' the 'finest shore for bathing in the world,' 'a beautiful carpet of white sand,' few would resort but for its bathing-place, and the late visits of the king.—This reminds us of the Frenchman, who after surveying one of the beautiful villas on the Thames, replied, that it was worth nothing; for were it not for the fields and the water, it would be the most disagreeable place in the world.

'It appears, our author remarks, from one of the arches of the south gate, that Exeter was first built by the Romans'—We know not that the Romans had any particular form of arch, or whether the south gate of Exeter has been rebuilt in a Roman style. The principal arch, when we saw it in 1789, was evidently Saxon, and the city was always said to have been fortified by Athelstan. Honiton, we believe, has a very small proportion of the woollen manufactory, instead of its being carried

carried on to a considerable extent. In returning from Plymouth to Dock, we can scarcely see how it was possible to mistake the way and wander to Stonehouse Hill.

The whole section relating to Cornwall contains so many errors, that it is scarcely possible to point them out particularly; and like honest Tom Coriatt's title, if the Tour was actually performed, this part of it at least should be entitled, 'crudities gobbled up in a *hasty* tour' to the West. Our author seems to have been down in a mine; yet what can we collect from the following description? We may remark, that he has himself given a very different account of the Paris mountain, which is really a copper-mine, and of which the load was actually lost, at the supposed period of this Tour, viz. 1791, though described as then worked,

'Tin is found either collected and fixed, or loose and detached. —In the first case, it is either in a load, or floor, or interspersed in grains, or bunches, in the natural rock. In the dispersed state it is either in single separate stones called shoads, or in a continued course of such stone, called the beuheyl, or lastly, in a pulverised state. Of the load notice has been already taken, and the floor is a horizontal layer of the ore; but it is not so often found in this manner as in a load. The floors are many fathoms deep, and frequently rich; as, for instance, the stupendous specimen at Paris Mountain, in the isle of Anglesey. Sometimes the same ore is a perpendicular load for several fathoms, and yet at length extends itself into a floor. These, however, are not only the most expensive, but the most dangerous, because they require very large and strong timbers to secure several passages of the mine. If this is neglected, it may happen to sink in, as did formerly the ground at Bal-anuun, for a large compass, and buried all the men below within its reach.'

That Cornwall, confessedly a barren country, subsisting only on its mines, should 'afford the naturalist a larger field for philosophical description than can be met with in any part of England or Wales;' that this field consists of 'curiosities of nature and art;' that part of these curiosities for the *naturalist*, are antiquities, seem to be too many absurdities to be collected in one paragraph. Nor will Mr. Daines Barrington thank him for reviving his mistake respecting the Cornish language.

In the following account, it is not easy to say what is the utility of the mills, and it is surprising that, after this description, they never should have been intended for silk, and totally unfit for this purpose.

'At Barnstaple we saw the silk-mills, a most exquisite piece of  
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mechanism,

mechanism, by which means labour is rendered so extremely simple, that boys and girls conduct with ease the chief part of the work. One wheel puts the whole in motion, and, what is admirable, any part may be stopped without discomposing the rest. The process appeared to be merely as follows. The silk, as it is wound from the worms, appears of various colours, according to the difference of diet. In general, however, the silk receives but two distinct shades, orange and white, for it does not often happen that the same collection of worms are fed in a different way. These colours are separated, and wound upon reels; the reels are given to the spinners, who, as they are ordered, unite for different purposes two, three, or more threads together. It is then carried to the last room, where it is again wound into hanks, which are twisted up, and packed off to the looms.'

'*Popularity*' instead of population of Tiverton, Mr. Allen's being celebrated by Mr. Pope, under the name of 'The Man of Rofs,' with innumerable errors of the same class, we shall only mention.

From various circumstances, we are convinced that our Tourist has really been in Wales. His description of the Welsh, however, is a little too severe; but it is kind and liberal, compared with his account of the Irish, and we are afraid he will have a more severe punishment than was inflicted on Mr. T. if he ever again travels to the other side of St. George's channel. The features of the portrait, like his own plates, are, indeed, blacked with no little care.

In Wales, our Tourist has chosen to fully his merits, by stepping out of his way to attack Mr. Bruce and Mr. Gibbon, authors, not indeed free from faults, but whose smallest merit would far outshine the affected trifling of five thousand travelling collectors like our author. The account of the pottery at Swansea is very trifling and imperfect, yet it is spoken of as being of equal importance with Mr. Wedgwood's manufacture, and is referred to as not materially differing from it. The description of Mr. Morris's coal-mine deserves notice.

'The entrance is vaulted, and perfectly level, and continues so for about one hundred yards, when our guides made us turn off to the right, to a sort of a staircase, which they call the horse-road. By this we descended to the depth of eighty fathoms, and came to a spacious area, where the miners were sending up the coal in baskets, through a shaft, to the vaulted level we had just quitted. It is there put into carts, with friction wheels, and drawn by oxen to the mouth of the mine.

'It is pleasing to see the ease and quickness with which these amazing works are carried on. If a stranger beholds the dark



passage by which the horses descend, who bring the coal from the place where it is dug to the shaft, he would indeed be astonished, and unable to conceive how these animals can be taught to practise, without stumbling, and with facility, what he with care and attention would find difficult to perform. Proceeding onward, we came to some miners, who were engaged in blowing up a part of the rock with gunpowder, in order to make a communication from one part of the mine to another. Still farther onward, about half a mile from the entrance, we came to the cutters, as they are called, a troop of poor miserable black devils, working away their very lives amidst sulphur, smoke, and darkness.

‘ All the passages in these coal-mines are broad and low. The roof appears as smooth as the ceiling of a drawing-room, but the fatigue of stooping as you proceed, becomes often excessive, and would prove intolerable, was it not for the relief that is occasionally offered at intervals, by meeting with more lofty areas.

‘ As you creep among these regions of darkness, the guide who precedes you, calls out, every now and then, desiring you to stand close. This happens when a load of coal is coming along the passage, which is heard at a distance, and if you stand close to the side, you are sure of being safe. The wheels are placed upon iron bars, which they receive in a groove, and these bars being continued parallel to each other, and at equal distances from one end of the mine to the other, they serve both as a guide to the cart, and by lessening the friction, greatly diminish the weight of the load. As soon, therefore, as the guide gives warning that a load is coming, you know by your distance from the parallel bars, how near the load will approach you.’

One description more we shall extract; it is almost the last that deserves particular notice.

‘ We beheld the river Monach in a bold convulsive cataract between the mountains, foaming with clamorous fury through a chasm of the solid rock, and rushing down the steep abrupt of a prodigious precipice, roar in a white surf at our feet, and lose itself in a vast basin below. Enveloped by an awful display of every thing that can add majesty and grandeur to the features of nature, the spectator is lost in the contemplation of this wild assemblage of mountains, vallies, hills, rocks, woods, and water.

‘ Præsentiorum & conspicimus Deum

Per invias rupes, fera per juga,

Clivosque præruptos, sonantes

Inter aquas, nemorumque noctem. GRAY.

‘ After having feasted our eyes with the view of this headlong torrent, we ascended, by our guide’s direction, and were introduced to a similar scene above it. From this second part we ascended

cended to a third, and so on to a fourth and a fifth; for this fall of the Monach is so much interrupted and broken, that by a near inspection, as you ascend from the bottom, you are shewn five separate cascades; which, when you retire to a proper distance, at a particular point of view, appear all united into one stupendous cataract. We were conducted to this spot, which is on an eminence opposite the fall, and from whence the effect of this cascade is more superb than can either be conceived or expressed. The bare mention of a river, precipitated from a height of four hundred feet, conveys an idea of something great, of something unusually magnificent. But when to this is added the peculiar wildness and gigantic features of the scenery which surrounds the fall of the Monach, no description whatever can do it justice. Soon after its descent, it runs into the Rhyddol, which river also displays a beautiful cascade, before its union with the Monach. Several brooks and smaller streams are seen falling from the tops of the high mountains on all sides, and losing themselves in the valley below. Thus we seemed surrounded by water-falls, many of which deserved our notice, had it not been for the fall of the Monach, which deservedly engrossed our whole attention.'

The absurdity of deriving the Welsh from the Greek, we shall leave to the castigation of the learned Mr. Pinkerton:—it is too much for our present limits; and, indeed, our author by no means deserves the attention we have bestowed on him. We need only conclude, that, as Prior has recommended to authors, before they write, to read, so we must advise Tourists, before they describe places, to look at them, if it be but from curiosity, once only.

The plates are most of them copies; but a few we do not remember to have seen before. At the bottom we perceive H. Spence, esq. del.—Is it the name of the author, or of a friend who assisted him with the drawings?

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*Poems. By G. Dyer, B. A. late of Emanuel College, Cambridge. 4to. 3s. Johnson. 1792.*

**M**R. Dyer professes his having been in early life a votary, and afterwards a truant to the Muses. Again, however, as a relaxation from severer studies, he resumed the fascinating pursuit, 'to amuse himself in illness, and pass away the languor of sleepless nights.'—To which we cannot urge the least objection: but the same apology cannot be admitted for what follows. 'His addresses, he says, were made to the Muse merely to suit his own convenience, and sometimes only when he could find pleasure in no other company. He has therefore no reason

reason to complain if she is not over liberal in her favours.—He acknowledges likewise that ‘he is not satisfied with his own performances; and even sees imperfections in them which he has not at present time to correct.’ If Mr. Dyer really entertains a humble opinion of his poetical productions, and yet will not condescend to correct them, but avowedly ushers them into the world ‘with all their imperfections on their head,’ he certainly pays a very bad compliment to his reader, and treats him with contempt or indifference by such unjustifiable carelessness. These poems are, however, in general, sufficiently polished and correct: we say in general, for in some few places we object to the diction, in a few others to the sentiment it contains. In an Ode to Liberty we have the following harsh lines:

‘With Jebb and Price thou *pass’dst* the studious hour,  
And *stor’dst* with gen’rous truths their ample mind;  
Thou *bad’st* them glow with patriot zeal, and more,  
Thou *bad’st* them glow with love of human kind.’

Here we object to the sound: in our next quotation, which we take from the following page, we object more strongly to the sense. Liberty is again thus addressed:

‘Or dost thou from Columbus’ blissful plains,  
Invite thy Paine, to rouse the languid hearts  
Of Albion’s sons, and through their feeble veins  
Dart the electric fire, which quick imparts  
Passions, which make them wonder, while they feel.  
Auspicious queen! still shew thy beauteous face,  
Till Britons kindle into rapture’ —

The stanza breaks off in this abrupt manner: and the author possibly wishes to have it understood that he was so struck with the subject that he could proceed no further, but mused in silent exultation on the sublime idea. We feel not the least congenial glow on the occasion. ‘Columbus’ plains,’ or any other plains, are welcome to ‘their Paine,’ so long as we are free from him. His electric fire, in connection with that of other political electricians, has given such a shock, and ‘imparted such passions,’ as not only strike us with *wonder*, but with the utmost horror and detestation likewise. To the fifth line is annexed this quotation from Virgil:

‘Miraturque novas frondes, et non sua poma.’

The allusion does not appear to us very apposite: but the author possibly had a second meaning, and introduces this line as symbolical of the tree of modern liberty; which by Gallic

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engrafting has produced indeed fruits of a very peculiar and heterogeneous nature: fruits that, like the apples of Sodom in Pandæmonium, yield 'bitter ashes,' and 'hate fullest dis-relish.'—But let us turn from the disgusting subject. This publication consists of eight Odes, three Elegies, and a *humorous* Epistle to a Lady; so we suppose the author wishes it to be considered; but he does not shine in that style of composition. His Ode to the Morning will afford a pleasing specimen of his poetical talents.

' Child of the light, fair morning hour,  
 Who smilest o'er yon purple hill!  
 I come to woo thy cheering pow'r,  
 Beside this murm'ring rill.  
 Nor I alone—a thousand songsters rise  
 To meet thy dawning, and thy sweets to share;  
 While ev'ry flow'r that scents the honied air,  
 Thy milder influence feels, and sheds its brightest dyes.  
 And let me hear some village swain  
 Whistle in rustic glee along;  
 Or hear some true love's gentle pain  
 Breath'd from the milkmaid's song.  
 Wild are those notes, but sweeter far to me  
 Than the soft airs borne from Italian groves:  
 To which the wanton muse and naked loves  
 Strike the wild lyre, and dance in gamesome glee.  
 And rosy health, for whom so long  
 Mid sleepless nights I've sigh'd in vain,  
 Shall throw her airy vestment on,  
 And meet me on the plain.  
 Gay laughing nymph, that loves a morning sky;  
 That loves to trip across the spangled dews;  
 And with her finger dipt in brightest hues,  
 My faint cheek shall she tinge, and cheer my languid eye.  
 Then will I taste the morn's sweet hour,  
 And, singing, bless the new-born day;  
 Or, wand'ring in Amanda's bow'r,  
 Rife the sweets of May:  
 And to my song Amanda shall attend,  
 And take the posie from the sylvan muse;  
 For sure the virtuous fair will not refuse  
 The muse's modest gifts, her tribute to a friend.'

*An Essay upon the true Principles of Civil Liberty, and of Free Government, occasioned by the levelling Doctrines of the Day; in which is also discussed the Roman Catholic Claim to the elective Franchise in Ireland. By Charles Francis Sheridan, Esq. 8vo. 3s. 6d. sewed. Dilly. 1793.*

**T**HOUGH liberty has been contested almost as much with the pen as the sword, the means of maintaining it yet afford a subject of controversy; and even its principles are far from being established upon general assent. To this diversity of sentiment are owing the numerous productions on politics which have, at different periods, employed the attention of the public, but were never more important to the interests of society, in respect of the doctrines agitated, than at the present time.

The author of these Essays sets out with endeavouring to show that the popery code is a departure from one of the fundamental principles of the British constitution; which is—‘that those who make the law, shall themselves be bound by the law.’ He observes, it is this universality of the law, its being equally binding upon the legislators and the legislated, which, in fact, secures the civil freedom of the whole community: for when legislators make partial laws, immediately affecting others in the capacity of subjects, and in no way affecting themselves, they resign their function of guardians of general liberty, and assume the tyrant.

What have been styled the popery laws, this author contends, were in reality not laws, but rather despotic sentences, pronounced by those who were both judge and party; differing in nothing from special acts of attainder passed against any individual, but in extending the pains and penalties imposed upon the ancestor to all his posterity, and were therefore so much the more unjust. On this principle he argues, that as the necessity which induced the adoption of the penal code against Catholics has long since ceased, the legislature ought to return to the sacred principle of the universality of the laws, from which it should no more depart.

In the second section the author enquires—Whether the position that the freedom of the individual consists in his being governed only by laws made with his own consent, be founded in truth; and this he determines in the negative, upon the fundamental law of political union, viz. ‘that in all cases whatever, the will of the majority shall be binding upon the minority.’ This remark has frequently been made, and is unquestionably decisive of general obligation, in respect of obedience to the laws.

C. R. N. AR. (VII.) *March, 1793.*

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In the next section the author treats of the virtual consent of individuals to the laws by which they are bound. The members of large communities being too numerous to make their own laws, or personally to assent to them, they must intrust others with the power of legislation, and will consequently be bound by laws not made with their own consent, but made with the consent of others. The truth of this, the author observes, is so obvious, that the favourers of the maxim in dispute have been obliged to recur to a fiction, in support of the pretence of their personal assent to the laws. For, say they, when the representatives of the people have consented to a law, the people themselves must be presumed to have consented to it also; and this presumption has been styled by them a virtual consent on the part of the people.

The author afterwards enquires into the true principles of civil liberty, and of a free government; refuting the opinion of its being essential to the civil liberty of any member of a free community, that he should individually and personally exercise a share of political power. The fundamental principle of a free government, he observes, is this:

‘ That the government shall itself be under precisely the same obligation to respect and leave inviolate the natural rights of every member of the community that all its subjects are under, reciprocally to respect and leave inviolate those rights in each other.’

‘ It is in rigid adherence to this principle that consists the liberty of the subject, who must of necessity be free, merely by virtue of being a member of a community where this principle is established, whether he in his own person possesses any share of power or not.

‘ The difficulty is, *how*, shall the power of government be thus limited.—

‘ Nothing but power can limit power—a power therefore adequate to this purpose must be lodged in a portion of the community itself, which shall form a necessary constituent part of the legislative power of the whole state.

‘ In all I am going to observe by the word *community*, I mean those who are governed, in contradistinction to those who govern.

‘ Those who govern are not, in strictness, members of the community; they are something more—nor have they that complete identity of interest with the community which subsists among those who are governed. The single circumstance that those who govern, are paid by those who are governed, is of itself sufficient to create a diversity of interest between them; because it will always be the interest of one party to obtain as much as they can; and that of the other to grant no more than is necessary.

‘ It being requisite, as I have observed, that a power should be raised on behalf of the community, adequate to the purpose of imposing



posing the same obligation upon the power of government to respect the rights of the subject, that the members of the community are themselves under to respect those rights in each other: this power must be constructed upon the following principles:

‘ First, It must be lodged in the hands of a portion of the community itself; that is, of those who are governed.

‘ 2d, This portion of the community must not exclusively consist of such members of it, as are distinguished by any rank, or pre-eminence derived from government; it must consist of persons taken indiscriminately from the mass of the community at large.

‘ 3d, They must be sufficiently numerous to form, strictly speaking, a popular assembly, and to render it impracticable for government either to purchase, or to force their power from them.

‘ 4th, The duration of their power must be limited, so that they shall be subject to return again to the mass of the community, to make room for others who shall possess that power in their turn.

‘ Now I shall not hesitate most decidedly to pronounce, that every community which shall be possessed of a power thus constructed, which power forms a constituent part of their legislature, without whose concurrence no law can take place, must be a free community; and provided that power be constructed upon those principles, the particular mode of construction is a matter of very inferior consideration.’

The subject of political power and liberty is continued through succeeding sections, which are in general illustrative of the principles already mentioned: after which is instituted an enquiry—Whether any real difference subsists, in point of civil liberty, between the British subjects who possess, and those who do not possess, the elective franchise? The following extract contains the observations advanced on this interesting question:

‘ I do not hazard an assertion, but I state a fact, when I say, that provided a due proportion of the community be actually represented, every member of the same community, whether possessed of a vote or not, will be, with respect to his civil liberty, to all intents and purposes virtually represented. I assert, that the actual representation of a part may be the virtual representation of the whole, because it may have precisely the same efficiency in securing the civil liberty of the whole community, that the actual representation of every individual member of it could by possibility have.

‘ Witness the vast majority of the inhabitants of England who are destitute of the elective franchise. Yet no man who has the slightest knowledge of our laws and constitution would venture to assert, that in point of civil liberty there subsists even the most minute difference between those who do not, and those who do possess that franchise.

‘ Equally protected by the same laws, in personal safety, in personal freedom, in security of property, and placed, in short, with respect to all these things, the possession of which constitutes civil liberty, precisely upon the same footing, it would be the most egregious nonsense that ever assailed the ears of unthinking men, or imposed upon the imbecility of children, to assert they were not equally free.

‘ The truth is, that the universality of law, must ever constitute the people one body, of which every individual equally forms a component part. Every individual, therefore, if not actually represented, and every advantage to civil liberty, which that body can derive from representation, must necessarily be participated by him, as one of its component members.

‘ As long therefore as the body, of which the individual forms a component part, remains unimpaired and undiminished the elective franchise in the gross, it is of no manner of importance to his civil liberty, whether a personal portion of that franchise falls to his own share, or to that of his neighbour. The sum total of votes in the appointment of legislators certainly ought not to be decreased. They are the property of the community, and when united constitute an aggregate right in the community at large, to the political power of creating a branch of the legislature. But those votes may change hands, they may be transferred from William and Thomas to John and Henry, without diminishing the civil liberty of the former, or adding to that of the latter. Whether a freeholder retains or sells his freehold, he equally retains his civil liberty; for in the latter case, a vote in the hands of the person who purchases his freehold, has precisely the same efficacy with respect to the civil liberty of the whole community, and consequently with respect to his own, that a vote could have had in his own hands. The British copyholder is *quoad* his liberty as much interested in the preservation of the elective franchise to the British freeholder, as the latter is himself.’

The remaining sections relate chiefly to the Roman Catholics, whose claims the author considers not only as founded in equity, but entirely compatible with the interests and safety of the republic.

These Essays, though written in the form of disquisitions, are rather corollaries than argumentative inductions from the general principle of civil liberty. The observations they contain have often been made in the political speculations of recent years: but from the manner assumed by the present author, a reader unacquainted with the subject might be induced to regard them as distinguished by novelty of sentiment. Mr. Sheridan, however, has methodically arranged the scattered fragments

ments of political enquirers, and thereby composed a kind of system, which comprehends the doctrines chiefly agitated among the theoretical reformers of the present time.

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*The Example of France a Warning to Britain.* By Arthur Young, Esq. F. R. S. 8vo. 2s. 6d. Richardson. 1793.

THE ingenious Arthur Young, esq. well known for his various publications in every branch of agriculture, and who, last year, favoured the public with his Travels in France during the Years 1787, 1788, and 1789, (see Crit. Rev. vol. V. p. 586, and vol. VI. p. 45.) now appears as a political writer; and with singular acuteness, though not without eccentricity, displays the wretched state of the French nation. From a long habit of experimental enquiry, and a consciousness that principles are more clearly evinced by plain facts than by the most specious declamation; Mr. Young, abandoning the path of theoretical argument, has recourse, for his conclusions, to that kind of test by which he has hitherto formed his opinion with regard to every object of research.

In considering the real state of France, he takes a view of the government, personal liberty, and security of property, in that country. In respect of government, he thinks it evident, that, at present, the French have no other system than that of anarchy. He observes, that the Jacobin clubs, the general councils of the commons, and the nominal legislative convention, appear so to divide the supreme power among them, while the mob, or nation, by whichever of the two names it is distinguished, acts so independently of all three, that, to compliment the result with the epithet government, would be truly ridiculous.

Our author's first remark is concerning the freedom of election, which he shows to be violated in the most flagrant manner; and in support of this assertion, appeals to the resolution of the Jacobin club of Sept. 13, sent to all the clubs of the kingdom.

‘ Let us not lose a single moment to prevent, by firm measures, the danger of seeing these new legislators oppose, with impunity, the sovereign will of the nation. Let us be inspired with the spirit of the electoral body of Paris, whose decrees express—that a scrutiny shall be made of the national convention, for the purpose of expelling from its bosom such suspected members as may in their nomination have escaped the sagacity of the primary assemblies.’

Another instance of anarchy, adduced by the author, is the following. The convention decreed that all elections should be made by ballot: this was directly disobeyed by Paris. ‘ Of



twenty-five sections, says Barbaroux, Oct. 30, that have returned an account of the election of a mayor, eighteen have violated that law; and the section of the Pantheon has proposed, should their president be called to the bar, to attend him armed.'

It is proper to observe, that the evidence cited on this subject by Mr. Young, is taken upon Jacobin authority; and against themselves such testimony must therefore be considered as irrefragable.

That the municipalities are in a state of real anarchy, appears clearly, in our author's opinion, from different bodies assuming the same power; while the municipalities of Paris were demanding one sum of the convention, ninety-six commissioners of sections were demanding another. He observes, it is whimsical enough 'that while the French find their government a mere anarchy of murderers and banditti, our English reformers should delineate it as the peculiar dispensation of Providence showering blessings on mankind;' for he thinks it has brought more misery, poverty, devastation, imprisonment, bloodshed, and ruin, on France in four years, than the old government did in a century.

After making several observations, confirming that the present state of France is anarchical, the author proceeds to the consideration of the second head above-mentioned, namely that of the personal security. The state of France, respecting the personal liberty of her citizens, is dispatched, says Mr. Young, in a few words: 'There is no such thing;' and this likewise he evinces from a number of facts and observations.

In respect of the next consideration, viz. the security of property, we cannot better delineate our author's sentiments than by the following quotation:

'If I had not (says he) heard Jacobin conversation in England, there would have been little occasion for this paragraph; to a reader that reflects, it must at once be apparent that where there is no personal freedom, there can be no secure property. It would be an insult to common sense to suppose, that a tyrannical mob would respect the property of those whose throats they cut: arbitrary imprisonment and massacre must inevitably be followed by direct attacks on property. Contrary, however, to these plain deductions of common sense, it has been repeatedly asserted, that the government of France has done nothing in violation of the rights of property, except with relation to emigrants, who were considered as guilty for the act of flying. But is it not palpable at the first blush, that filling of prisons on suspicion, by arbitrary commitments, and emptying them by massacre—that the perpetual din of pillage and assassination, are calculated to fill men with alarm and terror, and to drive them to fly, not through guilt, but horror? By your murders you drive them away; and then, pronouncing them  
emigrants,

emigrants, confiscate their estates! And this is called the security of property.'

That this is not an ideal picture of the state of property in France, the author afterwards endeavours to confirm by a variety of observations, which, though perhaps sometimes heightened in the colouring, appear to have unquestionable foundation in fact and experience. Of the past, the present, and the probable future state, of that miserable country, Mr. Young delivers his opinion in the subsequent terms :

' The old government of France, with all its faults, was certainly the best enjoyed by any considerable country in Europe, England alone excepted ; but there were many faults in it which every class of the people wished to remedy. This natural and laudable wish made democrats in every order, amongst the possessors of property, as well as among those who had none. At the commencement of the revolution, France possessed a very flourishing commerce, the richest colonies in the world, the greatest currency of solid money in Europe ; her agriculture was improving, and her people, though from too great population much too numerous for the highest degrees of national prosperity, yet were more at their ease than in many other countries of Europe ; the government was regular and mild ; and, what was of as much consequence as all the rest, her benignant sovereign, with a patriotism unequalled, was really willing to improve, by any reasonable means, the constitution of the kingdom. All these circumstances, if compared with England, would not make the proper impression. They are to be compared alone with what has since ensued ; and her present state may thus, with truth, be correctly described.— Her government an anarchy, that values neither life nor property. Her agriculture fast sinking, her farmers the slaves of all, and her people starving. Her manufactures annihilated, her commerce destroyed, and her colonies absolutely ruined. Her gold and silver disappeared, and her currency paper so depreciated, by its enormous amount of 3000 millions, besides incredible forgeries, that it advances, with rapid strides, to the entire stagnation of every species of industry and circulation. Her national revenue diminished three-fourths. Her cities scenes of revolt, of massacre and starvation, and her provinces plundered by gangs of banditti. Her future prospect of peace and settlement, depending on a constitution that is to be formed by a convention of rabble, and sanctioned by the fans culottes of the kennel. It is not a few insulated crimes on some undeserving men ; it is a series of horrid proscription, spreading far and near, pervading every quarter of the kingdom ; it is the annihilation of right of property ; it is the destruction of the possessors of more than half France ; it is the legislation of wolves that govern only in destruction : and all these massacres, and plunderings and burnings, and horrors of

every denomination, are so far from being necessary for the establishment of liberty, that they have most effectually destroyed it. In one word, France is at present absolutely without government; anarchy reigns, the poignard and the pike of the mob give the law to all that once formed the higher classes, and to all that at present mock with the shew of legislation. The mob of Paris have been long in the actual possession of unrivalled power; they will never freely relinquish it: if the convention presumes to be free, it will be massacred; and, after a circle of new horrors, will sink (should foreign aid fail) into the despotism of triumvirs and dictators: the change will be from a Bourbon to a butcher!

Our author, after exhibiting, with a mixture of judicious remarks and strong indignation, the miserable state of France at the present conjuncture, enters upon an enquiry into the causes by which it has been reduced to such wretchedness. Those he ascribes to three predominant features in the new political system of that people, viz. personal representation, the rights of man, and equality.

Mr. Young is of opinion, that if there is any circumstance to which all the horrors that have passed in France may be more properly ascribed than to any other, it is the double representation given to the *tier état* by Mr. Neckar, directly contrary to every respectable authority. He observes that the preponderancy of the people within the walls, united with the spirit of revolt without, was manifest in a moment; the court divided, the king was conscientious and honest; and these were circumstances not adapted to the critical exigency of the times. The result was, that the mob triumphed, and anarchy immediately commenced. 'If a tree, says Mr. Young, is to be judged by its fruit, we may freely assert, that personal representation, which gives to the lowest of the people a direct influence in the government, must lead, in a great empire and a great capital, to absolute anarchy, such as has ruined France.'

The next pillar of the French system, according to our author, is the rights of man, which have proved, at this eventful period, as visionary and mischievous as personal representation. He observes that the constitution was built on a declaration of those rights; and as if every paragraph of the code had been formed only to be broken, practice has torn the whole into fritters, and trampled it under foot, with a contempt it never experienced in any other country. In speaking of the horrid scenes that have been the consequence of such doctrine, Mr. Young launches into a strain of invective against the author of those principles, whom, in the warmth of indignation, he denominates by an emphatical epithet.

'When (says he) that prince of incendiaries, reviewing a train  
of



of his projects, asks, with an air of triumph, after each—would not this be a good thing? This surely would be a good thing!—In like manner, take the French declaration of the Rights of Man, and there is hardly an article to be found, to which the same writer and an hundred others, would not annex the same question—is not this good? can you deny this?—But concentrating the rays of right into one focus, and giving it in a declaration to the people as the imprescriptible right of man—the right of resistance against oppression became the power to oppress; the right to liberty crammed every prison on suspicion; the right to security fixed it at the point of the pike; the right to property was the signal of plunder; and the right to life became the power to cut throats. Are these good things?—If declarations of right and governments, founded on them, are really good, the result must be good also. But these are the good things in practice, that flow in a direct line from the good things of French theory.'

As to equality, the last support of the French system, our author justly remarks that it is too farcical and ridiculous to merit a serious observation; and on this subject we meet with an indignant apostrophe against another notorious character.

'Such doctrine (says our author) is worthy only of monsieur Egalité! who has wasted three hundred thousand pounds a year in order to stand on record the first fool in Europe, and to give the better part of his countrymen occasion to call that assumption great impudence; for he who was below all, could be equal to none. A genius who sacrificed the first property of any subject in Europe, and the name of Bourbon, to become the subject of debate in an assembly of taylor, stay-makers, barbers, and butchers, whether he should not be banished from that country which he had disgraced by his crimes!'

The subsequent part of the pamphlet relates entirely to the constitution of Great Britain, and the means so much insisted upon, of restoring what is supposed to have been its original purity. Mr. Young differs so widely in his sentiments from those who argue for a reform, as to express an opinion, that to alter the present mode of representation, would not only be inexpedient, but of dangerous consequence; or if not pernicious, at least productive of no advantage to the nation. In the prosecution of this interesting subject there occur many shrewd observations, undoubtedly worthy of attention, and which, at the same time that they display a freedom of sentiment, discover an understanding abundantly confident in the justness of its own operations. This author, as we have already remarked, has long since learned the danger of adopting innovations from theory; and it is no wonder if he should be confirmed

firmed in such an opinion, by a view of the horrid anarchy experienced in France, where the happiness of the nation has been sacrificed to a visionary system of government, flattering in the beginning, but, in the end, destructive of liberty.

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*A Schizzo on the Genius of Man: in which, among various Subjects, the Merit of Mr. Thomas Barker, the celebrated young Painter of Bath, is particularly considered, and his Pictures reviewed. By the Author of an Excursion from Paris to Fontainebleau. For the Benefit of the Bath Casualty Hospital. 8vo. 6s. Boards. Robinsons. 1793.*

**A** *Schizzo* indeed! The author might as well have pluralised his title, and given us *Sketches*; nay, if he had added—*of men and things*, the description would not have been incorrect: for such a multifarious bundle of abstract speculations and light conceits, of ancient history and modern anecdote, of the pathetic and the humorous, music, painting, poetry, and politics, we have seldom witnessed. This adventurous knight, having mounted his charger, sets off in a grave and edifying pace concerning the extent and profundity of the human intellect: but he soon pricks his steed into a gallop, and away they go, up hill and down dale, across the country, over the turnpike road, through bye lanes, now on a lofty down affording a clear prospect of the surrounding country, now scampering through a valley or a forest, in some embarrassment and obscurity. In this desultory ramble the reader is carried through a prodigious tract of country; and, if he can keep his brain tolerably steady to the main object during the rapidity of his flight, and the variety of scenes presented to his attention, will certainly receive considerable amusement, and probably some instruction.—Or, suppose we treat the reader with another simile, illustrative of our author's character, and very much in his own style. In truth, then, he reminds us of a certain domestic animal, which having for several minutes exhibited symptoms of gravity and deep reflexion, suddenly springs forward into a thousand antics, and surprises us by its volatility, as much as it had charmed us with its importance. Thus 'from grave to gay, from lively to severe,' rambles our author through an octavo volume of no small dimensions; in which he scruples not occasionally to tweak Mr. Pope by the nose, kick the shins of Dr. Johnson, and trip the heels of artists on the ground of their own profession. He has opinions of his own upon all subjects; and he maintains them at some little cost.

It is impossible to present an adequate idea of a production which comprehends such a diversity of subjects. As well

might we attempt to exemplify the contents of a dictionary by selecting the definition of a word or two. In respect of composition, this is a most curious performance: for at least one half of the work consists of notes; to which is annexed a competent portion of *sub-notes*: these are so numerous, that sometimes there are but two lines of text for forty successive pages; and all the rest is *by way of reference*: so that whilst the reader is gravely walking along the high road of narrative or speculation, he is suddenly precipitated by an asterisk half way down the page; where, having waded *midway* for a considerable extent, he receives immediate notice *from a dagger* to descend still deeper into the mine of annotation; by which time he has probably forgotten the original subject, and finds it difficult to grope his way up again to that part of the surface from which he descended.

‘ Facilis descensus Averni,  
Sed revocare gradum!’ —

If, therefore, we may be allowed to hazard a pun on so grave a subject, whatever may be the degree of *fame* derived from this production, Mr. Harrington may assure himself of being as *noted* a writer as any in the regions of literature: and should the work proceed to a second edition, we advise him either to incorporate his notes with the text, or by way of variety, to make them change places: the former generally containing as much information and entertainment as the latter.

The germ from which this vast ramification originated is a young painter named Thomas Barker; who, according to our author, *was born with a genius* for his art, and attained at a very early age such excellencies in it as distinguish the most capital artists of all antiquity, or modern periods. This extraordinary youth was born at Pontypool, in the year 1767, and thence was transplanted to Bath; where, at the age of thirteen, he attracted the notice of Mr. Spackman, a respectable coachmaster of that city, who, perceiving in him marks of uncommon genius, relieved him from a state of indigence, and behaved with singular generosity to his father. He continued under this person's protection for eight years.

‘ The first four years he was with Mr. Spackman, he most diligently applied himself to drawing, and copying the works of the principal landscape-painters of the Italian and Flemish schools, many of which are so admirably finished, both in the drawing and colouring, as to deceive very able connoisseurs. From this time he threw aside the servile trammels of the copyist, and launched forth in the more noble and animated line of painting landscapes and figures from nature; in which he certainly has succeeded equal



to any painter who has ever attempted the rural scenes of English nature. The same unbounded genius has attended him in many portraits and historical subjects.

‘ When this extraordinary young man had finished many pictures, and those pronounced by several good judges to be mature enough to be shewn as a public exhibition of the young man’s genius, Mr. Spackman built an exhibition room to receive his pictures, and opened it for public inspection in the spring of 1790. How far the public have been satisfied will appear by the general surprize and pleasure expressed in all companies, and the high encomiums passed by the first connoisseurs.’

A very large and scientific account is given of this young man’s principal labours, all which were executed between the ages of sixteen, and twenty-one !

‘ When a gentleman, says the author, an acquaintance of mine, a man of unquestionable taste and judgment, who has more than once viewed the first collections of pictures in Europe, went to see this collection, he did not know they were painted by this very young man, or that they were painted by the hand of one master only ; but soon after examining several of the pieces, he exclaimed, “ these are not copies, but I see in them the style of many of the great masters.” His astonishment was great indeed, when he was informed who they were done by ; he did not scruple to declare the young man was of the first-rate genius, and truly wonderful at so early an age. His style is so fine, bold, and various ; his design so correct ; and nature (which is his model) so closely imitated, that in his pictures the great masters of antiquity appear revived to paint again. If this language should wear the appearance of *hyperbole*, it is only in the semblance of words, with which truth and falsehood may be equally adorned. The first connoisseurs in England, and some of other countries, have pronounced in their favour ; and the multitude, who are at last always found to judge rightly, testify his merit by bestowing upon his pictures the warmest approbation ; but the most unequivocal proof of their merit, is the large sums of money that have been given for them.’

This is indeed the *weightiest* and *most substantial* demonstration, of their excellence. The encomiums of consummate judges, and the deception practised on some of the brute creation are sufficiently flattering ; but surely, the most *solid* proof arises from the *real value* set on them by connoisseurs and purchasers.

‘ Th’ intrinsic worth of any thing  
Is just as much as it will bring.’ Says Hudibras.

When

When we read of three, four, nay five hundred guineas offered for one picture (executed between the ages of seventeen and twenty) by real judges, the excellence of the performance, and the merit of the artist, must be equally unquestionable. But amongst the large number of original paintings by this youth, the Woodman from Cowper's Task is stated to be the masterpiece; and of this, our readers in the metropolis may be competent judges, as it was, and we believe still is, exhibited by Mr. Macklin in his Poet's Gallery.—That gentleman gave five hundred guineas for it, and would not have parted with it for a thousand.

We must not, however, imitate our author in his luxuriant description of this astonishing youth and his performances. Suffice it to say, that the motive of this publication was a truly disinterested desire to extend the fame of the young artist (for Mr. Harrington never even saw him!) by a profuse account of his principal paintings, and to defend him from the censure of those pseudo-critics, who will allow no merit to any picture, that was not painted *a great way off, and a great while ago*. The motive, as well as the ultimate purpose, is humane and noble, and inclines us to regard with mercy his eccentricities, his inequalities, and his errors. Under all these we discover a warm heart, and an honest mind; an ardent sensibility, and a vigorous expression. In many passages he reminds us of Sterne; of whose tenderness in the history of the poor old man usually called *Tom Thumb*, and in the philosophical account of the ass, he seems to have imbibed no small portion. But anecdote of ancient and modern times, apposite quotations from all sorts of authors, and digressions to every subject that is within the writer's *ken*, form the characteristic of this performance. We could find something to censure, but much more to commend. It is difficult to open a page without reaping at least amusement: and we freely confess that we have encountered many a passage that has insensibly drawn the tear down our furrowed cheeks, and many a pleasant conceit that has shaken our grey locks with laughter. Let him therefore enjoy his *anti-Johnsonian* maxim, that genius for a particular art is born with its possessor, and insist that painting is superior to poetry; let Mr. West, Mr. Webb, and Dr. Parr fall alternately under his lively lashes, and even Lavater not escape from his enthusiasm; the benevolence of his intention has, in some measure, shielded him from that castigation which would have been his portion, if we had not recollected that a multitude of sins are palliated by charity.

*The Reveries of Solitude: consisting of Essays in Prose, a new Translation of the Muscipula, and original Pieces in Verse. By the Editor of Columella, Eugenius, &c. 8vo. 5s. Boards. Robinsons. 1793.*

WE have had occasion repeatedly to examine the productions of this author, and always find them calculated to promote the purposes either of moral instruction or elegant and ingenious amusement. To the list of former publications he now adds a number of miscellaneous essays; among the first of which we meet with reflections on some of the chief political subjects lately so much agitated in the nation. The following Essay, on *Officious Demagogues*, may serve as a specimen both of his principles and observations.

‘ Towards the end of last autumn, I spent a month with an old acquaintance in the country: he is the clergyman of a large village, in a sequestered valley, inhabited chiefly by substantial farmers, and the cottagers employed by them in the cultivation of their farms. As I am an early riser, I was highly gratified to observe with what cheerfulness and alacrity they all went out in the morning to their respective employments: the plowman whistling after his team; the woodman with his bill-hook, followed by his faithful cur; the milk-maid singing beneath her cow; and the sober farmer superintending the whole: and on a Sunday attending the public worship, as their ancestors had done before them; and respectfully bowing to their rector as he passed by them, entirely satisfied with the *plain* doctrine with which he supplied them. And such is the case, I am persuaded, in many of the less-frequented parts of the kingdom, where luxury, and the examples of the wealthy and extravagant, have not yet extended their baneful influence.

‘ Woe betide those *officious* patriots, then, who, under a pretence of improving the condition of these contented, inoffensive mortals, shall attempt to rob them of their present share of felicity!

‘ But, alas! as we rode over once or twice a week, to a large clothing town, at about five miles distance, we here found the public-house, where we put up our horses, filled with a mob of ragged wretches, belonging to the different branches of the trade, drinking pots of ale, and listening to a seditious newspaper, (which, I found, was sent down gratis every week) tending to persuade them, “ that the nation was on the brink of ruin; that trade was languishing under the burthen of our taxes; and, from the defects in our *constitution*, and the bad management of public affairs, there were no hopes, without some *great change*, of better times.”

‘ I asked



‘ I asked a clothier, with whom my friend was acquainted, why those poor people appeared so wretched? and whether their trade was really on the decline?—It was never more flourishing, said he: and those fellows might live as happily as any people in the kingdom, but every Monday morning they spend half their week’s wages, which they receive on Saturday night, in an ale-house, regardless of the remonstrances of their wives, and the cries of their children; and then complain of the taxes, and listen to any one who would persuade them that the fault is in the *constitution*, or in the public administration, instead of their own idleness and extravagance.

‘ There have been few governments so corrupt or oppressive, in which any great change or revolution has been attempted, without producing more evils than it was intended to remove. It is a well-known fact, in the Roman history, that more blood was spilt in *four months*, amidst the commotions which succeeded the death of Nero, than had been shed in the *fourteen years* even of that most cruel and bloody reign. A fact worthy the attention of those officious demagogues, who are daily disquieting the minds of the people, and by indecent reflections on the most respectable characters, and inflammatory representations of the (unavoidable) imperfections in all human institutions, exciting them to riots and insurrections!

‘ Thus it was in the last century. Although from the time of Henry the VIIth to that of Charles the 1st, many encroachments had been made on the freedom of our constitution, yet these were now given up to the firm remonstrances of some virtuous members of the long parliament. But, by the intrigues of some *officious* or disappointed patriots, the people, who were in general rich and happy, were yet drawn in to cut each other’s throats, in order to redress grievances, which, though they heard of, they neither saw, felt, nor understood. But

“ Hard words, jealousies, and fears,  
Set folks together by the ears;” HUD.

and the contest was long and bloody, and ruinous to all parties.

‘ In our present prosperous situation, some ingenious gentleman, who has nothing to *do*, and nothing to *lose*, sits down in his study, (his garret perhaps) and from visionary ideas of absolute perfection, forms a system of government, such as never really existed: which, without any regard to the peace or happiness of the *present* generation, but from a *tender* regard to *posterity* forsooth, some discontented statesman or enthusiastic patriots would endeavour to obtrude upon their fellow-citizens by devastation and slaughter; and, under a shew of *liberty*, deprive thousands of their *property*; and, instead of reforming, destroy the constitution,  
dissolve

dissolve the bonds which unite society, and introduce universal anarchy and licentiousness.

‘ Such patriots, though their intentions may be good, are like anxious mothers, who, by officiously giving their children physic when they do not want it, debilitate their constitutions, and often bring them into a consumption. Such *state-quacks*, as they are properly called, with the most pompous and flattering professions, frequently *kill*, but seldom *cure*, their deluded patients.

‘ If our constitution is a little out of order, and labours under any chronical complaint, let us not endeavour to precipitate a cure by *bleeding* and purging, or any violent methods; but let nature, assisted by gentle alteratives, do her own work. In James the II<sup>d</sup>’s time, says the good lord Lyttleton, “ A revolution became *necessary*; and that necessity produced one.” As no such necessity however now exists, let us not be trying experiments: nor quit a tolerable share of substantial felicity under our present constitution, for a phantom of perfection, which will for ever frustrate our expectations.’

The subjects immediately succeeding are of various kinds, as will appear from the titles which distinguish them, viz. On our Treatment of Servants; Epistle of Seneca on that subject, translated; Pompilius and Puffilus, a contrast; Pride and Vanity, their distinction; on Temperance; on the gradual Approach of Old Age: Facetious Remarks of Seneca on that subject; on Singularity of Manners; Aurora, or the Apparition; the Grand Procession; on the Moral Characters of Theophrastus; of Distrust, or a Suspicious Temper; of Unpleasant Manners, or Troublesome Fellows; Metro-Mania, or a Rage for Rhyming.—The translations which occur are well executed; and it may be observed of the original Essays, that they discover a fund of good sense, combined with a vein of innocent and unaffected pleasantry.

The poetical pieces contained in this volume are likewise miscellaneous, and, in their general characteristics, bear a great affinity to what has been remarked of the Essays. The version of the *Muscipula* affords a proof that the present author is no less animated in his poetical, than faithful in his prose translations. Of his original productions in poetry we shall, for the amusement of our readers, lay before them that which is entitled, *Choose for Yourself!*

‘ Whate’er philosophers may chatter;  
Who know but little of the matter;  
The greatest comforts of our life,  
Are a good horse—and a good wife:  
One for domestic consolation,  
And one for health and recreation.

Be

Be cautious then, but not too nice ;  
Nor listen to each fool's advice :  
Nor, guided by the public voice,  
But your own reason, make your choice.

‘ My horse was old and broken-winded,  
Yet this myself I hardly minded ;  
But by my neighbours I was told,  
That when a horse grows stiff and old,  
If urg'd to speed—'tis ten to one  
He trips and throws his rider down.

‘ I listen'd then to their advice,  
And bought a colt—at no small price :  
A stately steed, that on the road  
Would proudly prance beneath his load.  
But this Bucephalus, again,  
Put my young family in pain ;  
Who cordially express'd their fears,  
That I, a man advanced in years,  
Regardless of my own *dear* neck,  
Should undertake a colt to break.  
You are too wise, dear sir, I know  
To hazard thus your life for show ;  
Risk then no subject for remorse,  
But part with this unruly horse !

‘ I next a pony would have bought,  
An useful scrub : but here 'twas thought  
(Such is my son's and daughter's pride)  
It was too mean for me to ride.  
Dear sir ! said they, it is not fit  
For you to mount this paltry tit :  
It were as well almost, alas !  
To ride, like Balaam, on an ass.

‘ Again, to various systems yielding,  
I bought a strong, stout, stumping gelding :  
Assured he'd neither trip nor start ;  
Would carry me—or draw a cart.  
But vain were all my irksome labours,  
This clumsy beast quite *shock'd* my neighbours ;  
Who still would have me, as before,  
At buying, try my hand once more.

‘ One offer'd me a *pretty* mare,  
Just bought, he said, at Bristol fair ;  
And then my landlord at the Bell  
Had a young galloway to sell :  
He'd travel fifty miles a-day—

“ But try him, sir, before you pay.”



He would not willingly have sold him,  
 But somebody, he said, had told him,  
 How much, forsooth, I was distress'd !  
 And earnestly the matter press'd :  
 So, willing to do *me* a favour,  
 He wish'd, he said, that I might have her.  
 " Well, landlord, you're *an honest* man,  
 I'll please my neighbours if I can ;  
 I'm not a judge, you know, myself,  
 I'll trust to you—here take the pelf—"   
 The purchase made, I now grew wise—  
 Man John, said I, how are his eyes ?  
 Oh ! sir, not blind, you need not fear it,  
 I mean not yet—though very near it.  
 Thus then on every side *put to't*  
 I vow'd at last, I'd walk on foot :  
 For 'tis in vain, alas ! I find,  
 To think of pleasing all mankind.  
 ' 'Tis thus in chusing of a horse ;  
 In chusing of a wife—'tis worse.  
 Handsome or homely ; young or old ;  
 Chaste or unchaste ; a wit ; a scold ;  
 Howe'er she proves, how vain you labour  
 To please each prying, busy neighbour !  
 Then please yourself ; or else for life  
 Give up that useful thing—a wife.'

With regard to the literary qualifications of this author, we  
 may justly observe, that he evinces a susceptible heart, and a  
 lively imagination, joined to the amiable habits of social life,  
 and a taste for moral sentiment.

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*Two Letters on the Savage State, addressed to the late Lord  
 Kaimes. By David Doig, LL. D. F. S. S. A. 8vo. 2s.  
 6d. sewed. Robinsons. 1792.*

THE object of these Letters is to invalidate the opinion of  
 lord Kaimes, respecting the universality of the savage  
 state in the earliest ages of the world ; a doctrine which his  
 lordship has not only assumed as true, but made the basis of  
 his philosophy of human nature. The author sets out with  
 observing, that this doctrine may plead very high antiquity ;  
 but that the antiquity of an opinion is not always an infallible  
 test of its truth, or even of its probability. He instances, in  
 support of this remark, that many different systems, with re-  
 spect to the origin and formation of *things*, were fabricated by  
 the

the ancients, most of them evidently not a little chimerical and absurd.

‘ One of the most popular, says he, and, of consequence, the most generally adopted, was that of Mochus the Phœnician, the original author of the Atomic Philosophy. This motley system was improved by Democritus, and, at length, carried on to full perfection by Epicurus, whom the vulgar have set down as the author of that hypothesis. According to this hopeful system, man, like his brother vegetables, was produced by his mother Earth, happily tempered, and duly impregnated, by the heat of the sun. The *ἄγριος*, or Savage State, is, in my opinion, the genuine offspring of this random Cosmogony. “ Men, newly sprung from the bosom of the earth, wandered about for ages, in a savage forlorn state. They sallied out in small scattered parties, to encounter their fellow-brutes, and search for nutritive herbs and fruits, in the forests and deserts.” Indeed, my lord, if we admit the former part of this hypothesis, the latter will follow, by necessary consequence. Man was a child of the vegetative earth;—man was of course an animal of the savage herd, and continued to be a savage, till numberless centuries had rolled over his head.’

Dr. Doig next observes, that modern investigators, who account for the formation of the universe, upon more liberal, and, he hopes, upon more rational principles, are guilty of a gross inconsistency, when they deny one part of the Epicurean hypothesis, and adopt the other.

‘ We admit, continues he, that our first progenitors were the immediate workmanship of Heaven; and, at the same time, affirm, that the Father of the universe unnaturally abandoned his new-formed infants, turning them abroad into an uncultivated world, naked, untutored, unsheltered orphans. My lord, I am neither clergyman nor divine; but, viewing this matter with a philosophic eye, the process appears altogether inadmissible. I cannot help thinking that such an inhuman conduct, give me leave to call it, is, in all respects, contrary to our natural ideas of the divine beneficence. It is certainly inconsistent with the fixed analogy of the divine administration, in every other instance that falls under our cognizance.’

In opposition to the authority of different ancient writers, for the existence of the savage state, the doctor appeals to the opinions of others among the ancients, who have thought more favourably, or, as he expresses himself, more nobly of the human species. On this occasion, he quotes the following lines from Ovid, who, he thinks, seems to have copied from one or other of those more orthodox originals :

Sanctius his animal, mentisque capacius altæ  
 Deerat adhuc, et quod dominari in cætera posset—  
 Pronaque cum spectent animalia cætera terram,  
 Os homini sublime dedit, cælumque tueri  
 Jussit, et erectos ad sidera tollere vultus.'

Our author, after rejecting the evidence of the savage state, as derived from the opinion of ancient writers, among whom likewise advocates, at least equally respectable, in favour of the opposite doctrine, may be adduced; proceeds to the consideration of another principle, by means of which some have attempted to account for the universal prevalence of the savage state.

'It has been pretended, says he, that since the formation of the terraqueous globe, dreadful convulsions have sometimes happened, which have spread ruin and desolation over the face of the earth. Famines, pestilences, deluges, conflagrations, and various other disasters, have destroyed and swept away the far greater part of the human race. Inundations are represented as having been, in a peculiar degree, calamitous to mankind, in the earliest periods of time. Upon these disastrous occasions, we are given to understand, that only a canaille of shepherds, peasants, and mountaineers, by the advantage of their elevated situation, had the good fortune to escape the general devastation. These untutored savages were, according to them, *populi incrementa futuri*, the seeds and hopes of future generations. By such dreadful catastrophes, say they, all traces of letters, arts, sciences, mechanics, laws, religion, and civil government, were totally and irrecoverably lost. It must however, my lord, appear somewhat surprising, that not one single divine or philosopher had the good fortune to escape these grievous calamities. Were these disastrous events properly authenticated, a suspicion might indeed arise, that savagism might have been the consequence, in some particular corners of the globe; but that their influence should have been universally extended, should seem to be a supposition by no means admissible. Your lordship will, I doubt not, agree, that, in all probability, some few adepts in science and philosophy must, by some means or other, have saved themselves from the general wreck of their species. These in process of time must have disseminated the knowledge of the sciences, and, with it, the elements of civilization, over the whole community with which they were connected. The consequence then is, that, admitting the existence of these facts, the empire of the Savage State could neither have been universal, nor of long duration. Could we admit either the probability of the facts, or the truth of the position, that no vestige of human knowledge survived upon these occasions, the effects assigned by the authors referred to might possibly have ensued.



ensued. The cause would have been adequate to the effect, and the conclusion might, of course, be admitted without hesitation. But the existence of the fact being altogether uncertain, the consequences must stand in the very same predicament.'

Dr. Doig next observes, that lord Kaimes, convinced, he believes, of the futility of the causes above assigned, as the source of universal savagism, has selected another event, which, at first sight, appears to be more promising. This is the confusion of tongues at the building of Babylon, assigned by his lordship as the cause of the introduction of savagism. The present author, however, is of opinion, that the effects ascribed to that event were, by no means, so considerable as generally represented. His argument, relative to this subject, rests upon the following observations:

'The Hebrew, Phœnician, Egyptian, Arabian, Syrian, Chaldean, Armenian, and the languages of Asia Minor, were originally different dialects of one common tongue. The Egyptian language, it must be acknowledged, is now, in a manner lost; yet, that it was near a-kin to the Hebrew is evident from such names of deities, persons, offices, and places, as occur in sacred writ, most of which may, without much difficulty, be traced to a Hebrew original.

'The languages of the Egyptians and Ethiopians were nearly allied, since the latter people were a colony of the former, and the sacred letters of the one were the vulgar letters of the other. The original Ethiopians, were Cushim, that is, a colony of Chaldeans, and consequently spoke a dialect of the language of their mother colony.

'The Greek is a language composed of heterogeneous materials. It is obviously derived from the Hebrew, Phœnician, Egyptian, Syrian, Chaldean, Thracian, with a considerable number of Persian, and perhaps even Celtic words interspersed. I am convinced, by repeated experiments, that it would not be altogether impossible, even at this day, to resolve that noble language into its constituent parts, or elementary particles, and thence to derive an irrefragable proof of the position in question.

'The Latin is a language made up of such discordant ingredients, that the unremitting labours and most vigorous exertions of poets, orators, rhetoricians, and grammarians, have not been able entirely to polish its native asperity. They have, indeed, violently compressed it into the Greek model; but its rugged features are still prominent, and the marks of violence are every where perceptible. It is a mixture of Aeolian, or rather Pelasgic Greek, Etruscan, Oscan, Celtic, &c. It abounds with Hebrew, Phœnician, and even old Persian words. These last being much less disguised than in the Greek, may be every where traced,

with no great difficulty. The case could not indeed be well otherwise. The Pelasgi, Etruscans, Samnites, &c. and most of the other original inhabitants of Italy, had actually emigrated from the east, and, of consequence, had introduced the dialects of their respective countries, situated in these quarters.

'The Celtic, as has been demonstrated, by writers deeply versed in the Gallic, Irish, Welch, and Armoric dialects, bears a very near resemblance to the eastern languages; some have imagined that they have discovered Celtic words even in the heart of Tartary.

'From this deduction I would infer, that the confusion of tongues, at the building of the tower, was by no means considerable. It consisted only in a difference of pronunciation, accent, utterance, &c. If this was the case, (and that it actually was so, I think appears probable from the foregoing detail,) I would beg leave to infer, that the confusion of tongues was a cause not powerful enough to have produced such an important effect as the universal prevalence of the Savage State.'

The author afterwards proceeds to remark, that even admitting the confusion of tongues to have been as great as lord Kaimes supposes, it could not have produced that universal degeneracy ascribed to it by his lordship. He thinks, that had the language of mankind been confounded, even in the most miraculous degree that can be imagined, it cannot be thence inferred, that all knowledge of arts, sciences, letters, mechanics, &c. was at the same time absolutely forgotten and extinguished. If men, he argues, were acquainted with those inventions at a period prior to that fatal attempt, the same ideas which had been stored up in their minds, while they all had one language, must have continued to exist even subsequent to the confusion. For it is not pretended that their intellectual powers were confounded at the same time with their languages.

'In the first place, says the author, I think it is by no means probable, that the whole human race was engaged in that attempt; nor, granting that they were, is there any good reason to suppose, that the punishment inflicted reached the whole species. In the second place, it may be doubted, whether a miraculous interposition of Heaven was necessary to dispose the descendants of Noah to emigrate to distant countries, rather than starve on the plains of Shinar. Be that as it may, the people who inhabited the very spot where the scene of this catastrophe is laid, were, according to the most authentic records, the first who figured in the most sublime sciences. This circumstance alone furnishes a very strong presumption, that the natives of this region retained the

the remembrance of the antediluvian inventions; and that, of consequence, they, at least, never degenerated into the savage state.'

The author of the Letters, after endeavouring to refute the doctrine of lord Kaims, advances the following position, as an additional proof that his lordship's system is erroneous.

' My position, says he, is this; "*Had all mankind, without exception, been once in a state of absolute savagism, they would not only have continued in that state, but would have still sunk lower and lower, till they had at last, in a manner, put off the character of humanity, and degraded themselves to the level of the beasts that perish.*"

This position the author afterwards proceeds to confirm, by arguments drawn from analogy; and contends for the possibility of accounting for the origin and extent of the savage state, without supposing that such a state was, at one time, universally spread over the human race. He infers, from history, that even admitting it were possible to adduce instances of nations which have arrived at a state of perfect civilization, without any intercourse with people already civilised; this effect was not produced by the gradual openings of the human understanding, in a long course of ages, but by the elevated genius of some single person, or combination of persons, who seem to have been raised up by a peculiar disposition of providence, and furnished with endowments almost supernatural, for the purpose of rendering them capable of civilising a rude, unpolished world.

In the second Letter, the author adduces farther arguments, drawn from history, and the state of civilisation in different nations, to evince that the doctrine maintained by lord Kaims is destitute of solid foundation.

It appears that the former of these Letters proved the means of procuring an interview between the author and lord Kaims. The conversation which ensued is not recited; but we are given to understand that his lordship did not become a convert to the doctrine of his antagonist. The subject of dispute is an important question in philosophy and history, and Dr. Doig has treated it with ingenuity: but, much as we are inclined to the hypothesis which he maintains, we cannot help considering his arguments as in some parts defective. The observations which he draws from the affinity of languages, are, in our opinion, too vague and unsatisfactory to be regarded as in any degree conclusive; besides, admitting the confusion of languages to have taken place, the supposition of its being only slight and partial, as our author seems to imagine,



tends directly to impeach the efficacy of the miracle which had been wrought to effect it. In the mean time it appears a little strange, that a writer, who in other points asserts the authority of the Scriptures, in opposition to scepticism, should, with regard to an incident in the Mosaic history, discover a degree of incredulity rejected even by lord Kaims. Through the whole of these Two Letters, the author has considered savagism as relative only to a defect of intellectual improvement; but by other enquirers it has been extended to a ferocity of temper, productive of what they have described as the war of all against all. Such an opinion, however, appears to be yet more chimerical than that which is opposed by the present author.

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*A Disquisition upon the Criminal Laws; shewing the Necessity of Altering and Amending them: with a Plan of Punishment, whereby Offenders might be rendered serviceable to the Community. By the Rev. E. Gillespy. 8vo. 1s. Dicey, Northampton. 1792.*

MR. Gillespy considers it as evident that He alone, who gave existence to mankind, has a right to exercise his power over the lives of the species; and, therefore, that every human act, whether perpetrated judicially or otherwise, which affects man's existence, offers violence to the author of our being. Such a conduct, he thinks, also militates against both the letter and spirit of the Christian religion, by abridging men of the time of working out their salvation, and of preparing themselves by prayer and repentance for a state of eternity; 'for, says he, a repentance, formed under condemnation and compulsive circumstances, cannot be equal to that free, rational, and voluntary repentance, which the Gospel requires: so that the revealed religion, and the law of the land, which ought to go hand in hand, are, as it were, at enmity between themselves; and, when that is the case, it is easy to judge which of them ought to give way.'

The author thinks that our criminal laws, like those of Draco, may be said to be written in blood; that there is no proportion between the crime and the punishment; and that if no other mode of punishment is adopted, there is reason to fear, lest the blood which is so shed will bring down the vengeance of heaven upon a guilty nation. 'Who, says he, would have imagined in the primitive ages of society, that taking property to the amount of twelve-pence would take away their lives? that breaking down the mound of a fish-pond, whereby the fish might be destroyed, would destroy themselves?—ought a man's life to be put upon an equality with that of a fish? or is it worth no more than twelve-pence?'

‘ It is, continues he, a maxim of reason and natural justice that we should not deprive any one of more than we can restore; for I think a restitution of the property would answer all the ends of justice and society; if so, how strongly does it argue against the law and practice of this country, which, for taking a little temporary and transient property, take away the lives of our fellow-creatures, for which no property in the world can be an equivalent.’

The author is of opinion that the certainty of punishment is more likely to prove effectual for the prevention of crimes, than the severity of it. He observes, that if the offender is convicted, the punishment is generally too severe; and if he is acquitted, the person whose property has been taken, has no reparation; the latter of which circumstances is too frequently the case, as many criminals are acquitted through the defect of evidence, and other legal formalities, though really guilty of the crime for which they are indicted.

To remedy this inconvenience, Mr. Gillespy proposes that the property should be made good by the county; and then let the culprit be obliged to work at some manufactory of general utility, such as that of woollen cloth, or the like, till he has repaid the money. This, he thinks, would be restoring property to the injured, employing the indigent, and answering all the ends of justice and society.

Similar modes of punishment have formerly been proposed; and could they be duly executed, without public inconvenience, they might, no doubt, be preferable either to capital punishments or transportation.

In the course of this Disquisition, the author has introduced a variety of desultory reflections on different subjects, such as witchcraft, apparitions, &c. on which his observations are generally judicious, and betray no tincture of superstition. But after these digressions he returns to his original object, on which he makes additional remarks; beginning with the mode of punishment by imprisonment in solitary cells.

‘ But, says he, I think they ought also to be under an obligation to labour. For as they must, during their confinement, be supplied with the necessaries of life, unless they are compelled to earn them, they must, of course, be a loss to the community. And, perhaps, their confinement under an obligation to labour, would have a greater tendency to deter them from the commission of crimes, than severer punishments. And, I hope, all nations will in time become so enlightened as to see the propriety and necessity of exploding capital punishments in most cases, and of adopting the milder method of imprisonment or transportation.

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Their having been exploded in Russia evinces it's practicability, as it is found that the ends of justice and society are as effectually answered without them.'

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' I think it would not be improper if government were continually to carry on a work of general national utility, such as the cultivation of the waste lands, &c. that thither the indigent and unfortunate might always repair, in order by their manual labour, to procure a livelihood.

' There are many other particulars respecting my plan, which would require to be adjusted. For instance, all wilful and malicious wickedness, ought to be a transportable offence, because there is no temptation to the commission of it; and also, as I have already observed, the taking of property to a certain amount, ought to be constituted transportation. But let it suffice that I point out the principle and outlines of it, and leave it to others whose business it more especially is, to regulate and adjust the particulars. And if I could only be a means of exciting others who may be better qualified to do justice to a subject of such importance, to turn their thoughts towards pointing out a better method of saving life and securing and restoring property, my end would be answered. I need only add, that it is the good of my fellow-creatures which I have in view, and which induced me to lay my plan before the public. And if my humanity has led me into a mistaken notion of lenity, or if the old doctrine should be opposed to it, that mercy to individuals would be cruelty to the public at large, yet it must be allowed to be an error on the merciful side, and I flatter myself that a generous public will readily pardon my mistake. However, I cannot but think that our criminal laws, in their present state, only afford an opportunity for one part of the community to prey upon the very vitals of another; and so long as there is an acre of waste land either in this or any other habitable part of the world, which is capable of improvement and of being rendered more productive of the necessaries of life, I never would wish to see another fellow-creature suffer a violent death. Thither let them be sent, where they may have an opportunity, by manual labour and industry of repairing the injury, of becoming useful members of society, and of preparing themselves by the performance of religious duty, for a state of eternity.'

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' In short, if my plan were adopted, I would then expect to see so much honesty and industry on the one part, and mercy and lenity on the other, as would supersede all further occasion for sanguinary laws; and would also have some hopes of seeing that happy time, foretold by the prophet, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall



shall lead them ; they shall not hurt nor destroy in all my holy mountain ; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

This humane author is so strongly impressed with the idea of iniquity, in taking away the life of a fellow creature for any other crime than that of murder, that he recommends an application to parliament, for the purpose of changing the mode of punishment in every other species of felony.

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*The Statistical Account of Scotland. Drawn up from the Communications of the Ministers of the different Parishes. By Sir John Sinclair, Bart. Vol. III. IV. 8vo. 12s. Boards. Cadell. 1792.*

THE plan of this valuable work is of a nature so much connected with public utility, that it is likely soon to be adopted by every other civilised nation. A specimen of it, we are informed, has been translated into French, and transmitted to every person of power, political influence, or literary merit, on the continent of Europe ; where the statistical exertions of the Scottish clergy have obtained the most honourable encomiums. This liberal ardour of disseminating in foreign countries the means of their respective aggrandisement, discovers a degree of philanthropy unexampled in former ages, and which, if duly cultivated, cannot fail of producing the most auspicious effects on the general interests of society.

We shall proceed, as in our account of the two preceding volumes\*, to notice whatever is most remarkable in these now under consideration.

In the united parishes of Kingussie and Inch, in the shire of Inverness, there is, besides some Druidical circles, the appearance of a Roman encampment. This is situated on a moor between the bridge of Spey and Pitmain, and is said by many who have examined it, to show several of the lines of a camp perfectly distinct and entire. Appearances of this kind, the writer properly observes, are often so little to be depended on, that every opinion concerning them should be hazarded with uncommon diffidence. Collateral circumstances, however, in this case, may add a degree of probability to conjecture. In clearing some ground adjacent, an urn was found full of burnt ashes, which was carefully preserved, and is still extant. A Roman tripod was also found some years ago, concealed in a rock ; and is deposited in the same hands with the urn. These are doubtless strong presumptive proofs that the Romans had carried their arms far beyond Agricola's wall ; the Celtæ never

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\* See Crit. Rev. vol. iv. p. 482.

burned their dead; nor was the tripod ever used in their libations.

In the united parishes of Lochgoil-head and Kilmorich, in the county of Argyle, there is among the rocks, a great number of natural caves, vaults, and grottos, of different forms and dimensions. One of those caves is situated a little below a very high and tremendous rock, from which many smaller rocks seem to have been torn, either by lightning, or by some convulsion of the earth; probably by the former, as lightning produced a similar effect, a few years ago, in another part of the country. The entry to this cave is in the form of an arch, about four feet high, and three broad. The cave is of a circular figure, but not perfectly regular. It is more than seventy feet in circumference, and about ten in height. All round it there are small vaults resembling cellars; and, from one part of it, a narrow passage leads to a small apartment, not unlike a sleeping chamber. The cave is perfectly dry, but rather dark. It is remarkable for having been the sanctuary of one of the lairds of Ardkinglass; who, according to the tradition of the country, having been defeated and oppressed by some powerful neighbour, was obliged to conceal himself, and a few of his followers, in this cave for a whole year; during which time his vassals and tenants found means to supply him with provisions, so secretly that his retreat was not discovered by the enemy.

We are told that the eagles of this district are of a prodigious size, and remarkable for their strength and ferocity. They make great havoc among the lambs in the end of spring, when, in addition to the cravings of their own hunger, they are impelled to rapine by the cries of their young. There are several instances well vouched, of an eagle's carrying a lamb, whole and entire, in the air, more than a mile, and bringing it to her nest. Two years ago, one of those birds carried a kid away from its dam, upwards of a mile; and after lighting with it upon the ground, on being scared away by passengers, it was found, not only that the kid was alive, but that it had received no material injury. The kid was five weeks old.

In the parish of Monedie, in Perthshire, every tenant had formerly some sheep, but they were all banished as destructive to the young hedges, with which the new farms are enclosed. An English gentleman, however, having taken the farm of Monedie, has got a score of pregnant ewes, of the Bakewell breed. They are remarkable for the largeness of their carcase, the fineness and quantity of their fleeces, and their usually fattening even on poor pasture. If they thrive, he intends to introduce the breed of them into this country. The same gentleman has also brought a horse from a celebrated farmer in Northum-

Northumberland, to improve the breed of horses, which is much wanted in this part of the country. In the parish of Monedie, almost every man of the lower rank knits his stockings, which he learns while herding the cattle.

In the united parishes of Larbert and Dunipace, near the Carron works, in the county of Stirling, formerly stood the famous 'Arthur's Oven,' called by Buchanan *Templum Termini*. Several Danish forts, or observatories, are in these parishes; and in that of Dunipace are two artificial mounts, each of which cover, at the base, about an acre of land. They are upwards of sixty feet high, raised in a conical form; and are said to have been constructed as a memorial of a peace which had been concluded there between the Romans and Scots. In Dunipace parish is likewise the famous Torwood; in the middle of which are the remains of Wallace's tree, an oak which, according to a measurement taken when entire, was said to be about twelve feet diameter.

In the parish of Arbilot, in the county of Forfar, it is reported with much confidence, that a crown of one of the kings of the Picts was found in the Black-den, about the beginning of the present century, by a quarryman, who sold part of it in the neighbourhood for 20l. Scots; and sent the remainder to London, with a view to procure its real value. But by some unforeseen occurrence, he and his family were prevented from reaping the advantage which might have been expected from so valuable a curiosity. It is likewise reported, that a road was made through this parish, by Hector Boethius, the Scottish historian, which still bears his name, though somewhat corrupted. It is called Heckenbois-path.

In the account of the parish of Tongue, the author particularly mentions the advantage of long leases.

'Nothing, indeed, now is wanting to make them as industrious as the Lowlanders, but the introduction of commerce, manufactures; and long leases to the farmers. By the want of long leases, they are discouraged from improving their farms, and building comfortable houses on them. The dread of being removed, when an avaricious neighbour offers an augmentation, and an unfeeling master accepts the bribe of iniquity, ties down the hand of industry, and prevents its operation from extending any further than to labour the ancient fields, and patch up the old cottage. There are two respectable farmers in this parish, who have obtained tolerable long leases some years ago; in consequence of which they have built very commodious houses, inclosed considerable parts of their farms, and are employing every possible method to meliorate every pendicle belonging to them; from which it is evident, that it contributes to the interest of the proprietor to give long leases, as well as to the happiness of the tenant; for,



at the expiration of such leases, a double rent can be afforded to be given.'

In the parish of Durness, in the county of Sutherland, is a cave of extraordinary dimensions. It is in some places one hundred yards wide, and about seventy or eighty yards in height. A short way within the mouth of the cave, there is a perforation in the arch, through which a stream of water descends, and is received into a subterraneous lake, extending to a length that has not yet been ascertained. Tradition says, that the only person who ever had the courage to make an attempt towards exploring it, was one Donald, master of Reay; and that the extinction of the lights by foul air, obliged him to return, before he could advance to the extremity of the lake, or the boundary of the cave.

In the account of the parish of Dunbog, in the county of Fife, the author makes the following remarks on the state of the clergy and schoolmasters:

'Unless a general augmentation of stipends becomes an object to persons of influence, the clergy of Scotland must degenerate. If they become objects of compassion, their weight must be lessened, and no respectability of character will counterbalance that evil. Should the teachers of religion become meanly thought of, on account of their poverty, religion will suffer; and if good morals decline, industry, which requires regularity and sobriety of conduct, must decline also. The very small encouragement also given to schoolmasters, is one of the greatest evils; for it is not only an unspeakable loss to the poor men who teach, but to the rising generation. There are not a few parishes in this neighbourhood, where the salary is only 100 merks. Some have 100l. Scots. But what man fit to teach can live upon this? What knowledge can he communicate? A common tradesman can live more at his ease. Were the encouragement increased, though but a little, it would do more good than can be expressed. Imperfect teaching of youth is like bad plowing in spring, which must of necessity produce a bad crop in harvest. The poorer sort of people are left without a remedy, and must send their children to the parish schoolmasters, such as they are.'

We insert the subsequent extract, taken from the account of the parish of Dunse, in the county of Berwick, as being decisive of a fact which has been erroneously controverted.

'The celebrated metaphysician and theologist, John Duns Scotus, was born in Dunse in 1274. Camden, in his *Britannia*, and the authors of the *Biographia Britannica* contend that he was born at Dunstone in Northumberland, but bring no argument, but their bare assertion to support it. Nothing is more certain, than  
that

that the family, of which this extraordinary man was a branch, were heritors of the parish of Dunse, and continued to be proprietors of that estate which now belongs to Mr. Christie, till after the beginning of the present century, called from them in all ancient writings Duns's half of Grueldykes. These lands are adjoining to the town of Dunse. The father of John Duns Scotus had been a younger brother of the family of Grueldykes, and resided in the town of Dunse. The site of the house where he was born is still well known, and has been in use, generation after generation, to be pointed out to the young people by their parents, as the birth place of so great and so learned a man.'

Among the eminent men who were natives of the parish of Largo, in the county of Fife, is mentioned the name of the faithful and brave sir Andrew Wood, who flourished in the reigns of James III. and IV. of Scotland. We are told, that from his house, down almost as far as the church, he formed a canal, upon which he used to sail in his barge every Sunday in great state.

After sir Andrew Wood, the barony of Largo came into the possession of the family of Durham, to which belonged the celebrated Mr. James Durham, who had been first a captain of dragoons, and afterwards minister of the high church of Glasgow. He there had an opportunity of preaching before Oliver Cromwell, when he took occasion to speak with freedom of the injustice of Oliver's invasion. Being severely challenged by the usurper on this account, he calmly replied, that he thought it incumbent upon him to speak his mind freely, upon that subject, especially as he had an opportunity of doing it in his own hearing.

Of another person, a native of this parish, we have the pleasure to lay before our readers the following authentic account.

' Alexander Selkirk, who was rendered famous by Mons. de Foe, under the name of Robinson Crusoe. His history, divested of fable, is as follows: He was born in Largo in 1676. Having gone to sea in his youth, and in the year 1703, being sailing master of the ship Cinque Ports, captain Stradling, bound for the South Seas, he was put on shore, on the island of Juan Fernandez, as a punishment for mutiny. In that solitude he remained 4 years and 4 months, from which he was at last relieved, and brought to England by captain Woods Rogers. He had with him in the island his clothes and bedding, with a firelock, some powder, bullets and tobacco, a hatchet, knife, kettle, his mathematical instruments and Bible. He built two huts of Piemento trees, and covered them with long grass, and, in a short time, lined them with skins of goats, which he killed with his musket, so long

as his powder lasted, (which at first was but a pound) ; when that was spent, he caught them by speed of foot. Having learned to produce fire, by rubbing two pieces of wood together, he dressed his victuals in one of his huts, and slept in the other, which was at some distance from his kitchen. A multitude of rats often disturbed his repose, by gnawing his feet, and other parts of his body, which induced him to feed a number of cats for his protection. In a short time, these became so tame, that they would lie about him in hundreds, and soon delivered him from rats, his enemies. Upon his return, he declared to his friends, that nothing gave him so much uneasiness, as the thoughts, that when he died, his body would be devoured by those very cats he had with so much care tamed and fed. To divert his mind from such melancholy thoughts, he would sometimes dance and sing among his kids and goats, at other times retire to his devotion. His clothes and shoes were soon worn, by running through the woods. In the want of shoes he found little inconvenience, as the soles of his feet became so hard, that he could run every where without difficulty. As for clothes, he made for himself a coat and cap of goat skins, sewed with little thongs of the same, cut into proper form with his knife. His only needle was a nail. When his knife was worn to the back, he made others as well as he could, of some iron hoops that had been left on shore, by beating them thin, and grinding them on stones. By his long seclusion from intercourse with men, he had so far forgot the use of speech, that the people on board of captain Rogers's ship could scarce understand him, for he seemed to speak his words by halves. The chest and musket which Selkirk had with him on the island, are now in the possession of his grand-nephew, John Selkirk, weaver in Largo.'

In the account of the united parishes of Strachur and Strathlachlan, in Argyleshire, are some remarks particularly worthy the attention of proprietors of land in the north. The author observes, that a military spirit prevails much among the gentlemen of this country ; they wish to keep the men upon their estates ; but the lands give so much more rent by stocking them with sheep, than by the culture of corn, that they cannot resist the temptation of superior emolument. Numbers of the inhabitants, therefore, emigrate yearly to the south of Scotland, and to foreign countries. To prevent this evil, fishing villages are building on the north-west coast ; and liberal contributions have been made for encouraging people to settle in them. Mr. Stewart, however, thinks that this plan does not promise success, and that it is upon too extensive a scale. We shall lay before our readers his reasons for this opinion, and a hint for improvements, suggested, as he informs us, by the prosperous state of a village begun by Mr. Maclachlan, in the parish last mentioned.



‘ The strong local attachment of the Highlanders has not been attended to. By the plan of these villages, they will be at too great a distance from each other. It is expected that people will come to them for sixty miles round or upwards. This will not take place. If a Highlander is forced or induced to leave the small circle which occupied his first affections, he cares not how far he goes from home. Going to another parish, or to the district of another clan, is to him entire banishment; and when he has resolved to set out, whether from necessity or choice, he would as soon cross the Atlantic as he would cross an arm of the sea. It is only an immediate and a very clear advantage that would induce him to stop. The fishing villages have not this to offer. It is only in the course of a series of years, that the settlers have a prospect of being comfortable. To keep the people from emigrating, villages must be frequent, their prejudices must be attended to, and encouragement held out to them to settle in the close neighbourhood of their original homes; and here it will be found that very moderate advantages will satisfy them.

‘ Hint for improvements.—When three or four farms are thrown into one possession, and converted into a sheep-walk, and of course a number of families obliged to remove, let a farm in the neighbourhood be pitched upon, where fuel is convenient, where part of the lands is arable, and where there is a track of ground capable of cultivation; let it be inclosed, and subdivided; let houses be built, and the people will flock to it. They cannot at first pay much rent; but by degrees, as they improve the land, and get into the way of other employments, they will be enabled fully to indemnify the landlord for his expences. Where such a situation can be had on the sea-coast, the village will do well. The landlord ought to encourage some manufacture of wool or cotton, to furnish employment for the wives and children of the villagers. If this plan were followed, emigration would never be thought of, the population of the Highlands would be found not to decrease; useful hands would be got a call, for every kind of labour; servants got at moderate rates, for the purposes of agriculture or tending flocks; and what remains of the spirit and manners of the ancient Highlanders, for a length of time, be preserved.—Mr. MacLachlan has begun a village on his property in this parish. It promises exceedingly well. It is from his plan, and its successful appearance, that the above hints are suggested.—If the sums to be expended on the fishing villages, were distributed in premiums to the heritors in the Highlands, for building villages, in proportion to the number of people supported in each, every purpose proposed by the society, who have begun the fishing villages, would be effectually answered. The state would be strengthened by sea and by land. Ought not the state to encourage this scheme?’

The multiplicity of information contained in the present work, must render it a valuable fund of facts and observations, for establishing, on a firm basis, the principles of what sir John Sinclair denominates 'that most important of all sciences, to wit, *political or statistical philosophy*.' In the account of a few of the parishes, we observe that the authors are silent with respect both to minister and schoolmaster. It is possible that in some parishes there may be none of the latter class; but there must be a stipend, notwithstanding any temporary vacation of an incumbent. We mention this circumstance from a desire, that a work, not only useful, but gratifying to curiosity, should appear without any defect.

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*Transactions of a Society for the Improvement of Medical and Chirurgical Knowledge. Illustrated with Copper-plates. 8vo. 7s. Boards. Johnson. 1793.*

WE take the earliest opportunity of noticing this collection, which, as it is furnished by men of the greatest abilities, and the most extensive experience, may be supposed most likely to add to our knowledge in a science equally intricate and important. In reviewing lately a crude production of this kind, we thought ourselves obliged to make some apology for what appeared a necessary severity. We could not suffer an assumed superiority to dazzle us, or mislead less experienced readers, without pointing out the disguise; and we can, on this occasion, with greater pleasure observe, that where a superiority really exists, it is accompanied by an unassuming plainness of manner and expression. We regret only that the members are so few: experienced physicians may add to the value of this collection by accounts of singular epidemics, or uncommon events. In the department of anatomy and surgery they want little assistance; but the names are too few to support a work of this kind without longer interruptions than the public will wish to experience, and in various medical departments information might be satisfactorily given, which would not disgrace the anatomical observations of the present collection: we trust that such associates may be found, though they should be carefully selected, not to disgrace the present society.

Art. I. Observations on the Small-Pox, and the Causes of Fever. By George Fordyce, M. D. F. R. S. Senior Physician to St. Thomas' Hospital, and Fellow of the Royal College of Physicians in London.—It is with regret that, after a general character so favourable, we must begin the particular account of the first article with some censure. It was printed in 1778, and the Observations on the Small-Pox occurred in 1769.



Yet we suspect it was *then* known, that additional infection would not increase fever after the inoculated poison had taken effect; it was even then clear, that infection in a person who had previously gone through the disease, would produce a local pustule only; it was, at that time, known that the age of teething was unfavourable for inoculation. The error is in publishing the article at this period, when similar observations are so common. The consequence that one puncture, if carefully made, is sufficient, has already occurred, and we believe it to be a frequent practice: that two or more are injurious, there is no reason to think.

The Observations on Infection in Fever are more important, though these are by no means new. Fevers undoubtedly produced by any given cause, go through their stages, notwithstanding the cause be removed, and symptoms of putrefaction are rather the consequence of a debility of the vital power than of the putrid cause. Long fevers, on this account only, are putrid ones, for the vital powers are in these greatly weakened, and, after some continuance, though no very decided putrid symptoms occur, there are many changes which show the fluids to be in a state of dissolution, not very different from beginning putrefaction.

Art. II. Observations on the Inflammation of the internal Coats of Veins. By John Hunter, Esq. F.R.S. Surgeon Extraordinary to his Majesty, and Surgeon-general to the Army.—This article was read in 1784; so long has this collection been accumulating. Many of these observations have consequently been in different forms before the public eye; but they are so important, related with such a perspicuous plainness, as to be highly interesting. Where the inflammations are most violent, as in cases of compound fractures, &c. and the inflammation of veins is traced after death, the pus is of the purest kind; and the nearer it arrives to the heart, the blood is mixed in a greater proportion, and more of the coagulated parts of the blood are found in it. The inflamed arm, after bleeding, is owing to inflammation of the vein. The wound does not heal by the first intention, the lips appear to recede: in other instances the wound unites, but not close to the vein, so that an abscess forms between the external wound and the vein. Suppuration is sometimes prevented from going far by the union taking place below, and the vein may be felt like a hard cord, after the tumefaction has disappeared. When the suppuration does take place, only a small abscess is formed, often in the cavity of the vein near the orifice. When the inflammation is still more violent, different parts of the vein will be united by the adhesive inflammation, and a string



of abscesses be formed in its course, in the direction towards the heart. Occasionally the cavity of the vein is obliterated by the adhesive inflammation taking place between its sides. A proper comprefs, bringing the lips of the wound accurately together, and securing them carefully, are the best means of avoiding the accidents after bleeding.

Art. III. A Process for preparing pure Emetic Tartar by Re-crystallization. By Mr. Jenner, Surgeon at Berkeley. In a Letter to John Hunter, Esq.—Mr. Jenner prepares his emetic tartar with equal parts of the glass of antimony and cream of tartar, though there are other preparations of antimony more uniform in their nature and effects than the glass. The great principle, on which our author's improved method depends, is the re-crystallization of the more impure or irregular crystals.

Art. IV. An Account of the Dissection of a Man that died of a Suppression of Urine, produced by a Collection of Hydatids, between the Neck of the Bladder and Rectum; with Observations on the Manner in which Hydatids grow and multiply in the human Body. By John Hunter, M. D. F. R. S. and Physician to the Army.—This case is singular, and the observations which it has occasioned are highly curious and interesting. The man died from a suppression of urine, and it was found to proceed from a tumour between the neck of the bladder and the rectum: this tumour was full of hydatids. Between the stomach and the spleen was also a tumour full of hydatids.

There was considerable variety in the contents of those tumours; in one there were hydatids of various sizes, like those mentioned above; in another there was a substance like isinglass, a little softened in water; in a third there was clear water in a considerable quantity, with very minute particles, like small grains, adhering slightly to the sides; and in a fourth there were hydatids, some full, others burst, and with their coats compressed together, and forming the isinglass-like substance. The tumours or sacs had all thick coats, endowed with a strong contractile power, that forcibly protruded their contents through any opening made into them. They had two coats; an outer, which was strongest and thickest; and an inner, which was tender, soft, and pulpy.

As to the structure of the hydatids, it was the same in large and small; a transparent bag, uniformly round and smooth, filled with clear water. The bag appeared to consist of two coats, or layers; for on handling them, the outer coat would get rumpled, and occasion a degree of opacity, but, by wiping the hydatid, it became again clear and transparent. They appeared to be completely spherical, except that the large ones were a little flattened

tened by their own weight, when laid on a plate. They adhered no where to the sides of the sac, nor to one another. When they were opened, their coats possessed a strong contractile force, so as to roll themselves up in part. On examining a number of hydatids, some of them appeared of an amber colour, and with thicker coats than the rest; and when opened, their inner surface was found covered with small hydatids, which were not so large as the heads of pins, and looked like minute pearls or studs set in the inner coat.

‘ Some of the water containing the small grains mentioned above, was examined with a microscope, and found to have floating in it numerous minute hydatids; of which the largest were the little grains visible to the naked eye, and  $\frac{1}{200}$  part of an inch in diameter; the smallest were less than a red globule of blood; and they were of all intermediate sizes. The coats of the largest were a little rough, with numerous filaments, or *villi*; and, on using a deeper magnifier, they had somewhat of a mulberry appearance.

‘ When the young ones growing in the coats of the larger were examined with the microscope, they were found not to be set in the coats, like pearls, but to be covered by a thin transparent membrane, so as to lie between two layers. It is not improbable that the small globules attach themselves by the *villi* to the side of the hydatid, and to each other, and thereby give the appearance of being covered by a thin membrane. However that may be, the globules being found of various sizes floating in the liquor, seems to prove that they are originally formed there, and not in the coats of the hydatid, upon which they are afterwards deposited. The number of those that had young ones in them, was few in proportion to the others.

‘ The hydatids in their growth and decay appear to pass through various stages; they are first found floating in the fluid that fills the hydatid, and afterwards attached to its coats. The hydatid thus pregnant with young, if the expression may be allowed, adheres to the neighbouring parts, increases in size, and becomes itself a sac, containing numerous small hydatids. These after a certain time decay, and the skins or empty bags are squeezed together into a substance like isinglass. It is probable they still undergo a further change; two small bodies, of the size of the common bean, of a cheese-like consistence, and covered with a skin, were taken notice of adhering to the bladder near its neck; it may be a question whether those were not the remains of hydatids? but that must be determined by future observations. It is to be observed, that the young hydatids are found in two very different stages; in the one they are attached to the coats of an hydatid, that floats loose in the parent bag or sac; in the other, extremely small globules adhere slightly to the inner surface of a

bag or sac, which is firmly attached to the neighbouring parts, and covered with a strong outer coat. It is obvious that the progress of growth is very unequal in those two, and indeed inverted; for in the first the young ones are as large as the heads of pins, while the parent bag is not larger than a walnut, and floats unattached; but on the contrary, in the second there is a large sac with a strong outer coat, and a more tender inner one, adhering strongly to the surrounding parts, while the young ones, that are very slightly attached to its sides, are not of a larger diameter than a  $\frac{1}{200}$  part of an inch. Whether these are merely accidental differences in the growth, or depend upon some more essential distinction, must remain to be determined by future observations.

This quotation contains so faithful a description, that we could not easily abridge it. The subsequent observations are equally interesting. Hartman first observed the hydatids in animals to be alive: Tyson followed him, and Pallas has described the animal under the name of *tænia hydatigena*. Fontana followed and supported the observations of Pallas. That the human hydatids are also animals, we may suppose, from analogy, but no head has hitherto been discovered in the last. They multiply like hydatids of quadrupeds; they are found, like them, chiefly in the abdomen; their coats are at least highly elastic, if not irritable; and they decay in the same manner. The time of their growth and the quickness of their increase is unknown. One curious dissection is added, where the hydatids, arising from the spleen, penetrated through the diaphragm, and came in contact with the lungs. If the patient had not died, they might have reached the extremities of the *aspera arteria*, and been discharged, as has sometimes happened, by coughing. Hydatids have seldom proved fatal; but where they could not be evacuated, and the symptoms they occasion, are too obscure to be trusted in deciding on the propriety of an operation. Mercury, on the supposition of their animal nature, appears to be the most promising remedy. Our author adds a particular description of hydatids lodged in the brain of a sheep. The name of the animal affixed by Mr. Hunter is *hydria*, and the trivial names, *humana*, *ovilla*, &c. are designed to distinguish the species.

Art. V. Case of a Gentleman labouring under the epidemic remittent Fever of Bufforah, in the Year 1780; drawn up by himself; with an Account of various Circumstances relating to that Disease. Communicated by John Hunter, Esq. F. R. S. — The description of the epidemic is highly curious. It is written, as the title mentions, by the victim of the complaint, in the strong energetic style of a man of sense and reflection,



fection, and with the acute sensibility which the recollection of sufferings must inspire. The principal cause of the epidemic at Bussorah is the overflowing of the Euphrates, and the water stagnating exhales, by the heat of the sun, those miasmata which produce the fever. It is the remitting bilious fever of warm climates, the malignant tritæophya of Sauvages. The heat was extreme, the thermometer, in the coolest part of the house, with every invention to decrease the heat, rising to  $115^{\circ}$ ; afterwards it was still higher. Some few traits of our author's sufferings we shall transcribe:

' I now began to experience some of the dreadful symptoms which are, I believe, peculiar to fevers in Turkey and Arabia, a sensation of dread and horror totally unconnected with the fear of death, for while the patient is most afflicted with this symptom, it is for the most part accompanied with a strong desire to put an end to his existence. The agony from the heat of the body is beyond conception; I have heard some of my fellow-sufferers roar hideously under the violence of the pain.'

' A mere relation of facts can give but a faint idea of the wretched situation to which the factory was now reduced: by this time eleven twelfths of the inhabitants of Bussorah were taken ill, numbers were daily dying, and the reports from Bagdad and Diarbekir of the increasing ravages of the plague, left the survivors not a ray of hope that they could escape from the calamity. On every countenance pain, sickness, and horror were strongly painted; nor were we even left the comforts of sympathy, as every mind was too much engrossed with its own sufferings to think of administering consolation to others. Four of us lay under the portico of one of the squares of the factory, calling out for water in a phrensy of thirst. We used to snatch it from each other, and to supplicate for a mouthful with as much fervor as a dying criminal for an hour of further life.'

' 16th. At eleven o'clock the violence of the fever came on; I grew delirious, swooned, and the symptoms of approaching death, I was afterwards told, grew evident to those around me. My eyes were fixed, my tongue hung from my mouth, and my face grew quite black. I recovered from this fit about twelve o'clock, and felt excruciating pain, and a burning suffocating heat. My stomach and bowels seemed all on fire, my lungs played with the utmost difficulty, and I felt a pain and sensation about my heart which I cannot describe. I was unable to move; my servant lifted me; and I fell into a swoon for a few minutes, and, when I came to myself, a great quantity of black putrid bile flowed from me. Relief was instantaneous, and I slept or swooned

till about five o'clock, when I found myself free from fever, and able to speak, my recollection clear, and my mind perfectly composed, but my body so weak that I had no power of moving, except one of my hands. They gave me some sustenance; I had a little sleep; but about midnight I fell into a situation, which I had all the reason to think indicated the immediate approach of death. My tongue cleft to my mouth, my extremities were as cold as ice, and the coldness also appeared to extend up my thigh; my arm was destitute of pulse, nor was the smallest pulsation of the heart perceptible.'

The disease was at last cured by large doses of bark; and it was unfortunate that, as the patient had bark at hand, he had not tried it earlier.

Art. VI. On the Want of a Pericardium in the Human Body. By Matthew Baillie, M. D. F. R. S. and Physician to St. George's Hospital.—The pericardium is so seldom wanting that it has been considered a membrane of the greatest importance, and various uses have been attributed to it. The mediastinum in this case consisted, as usual, of two laminæ of pleura, but was inclined to the right side of the chest, lying on the right of the heart. Both laminæ were connected, in their whole extent, by the common intervention of cellular membrane, and crossed over the vena cava superior, about an inch above its entrance into the auricle. The heart lay loose, was large in size, and elongated in shape; involved in the reflection of the pleura of the left side, which became its immediate covering. The heart and diaphragm were separated, and the latter covered by a reflection of the pleura. The left phrenic nerve, as it could not pass over the body of the heart or lungs, for each were in constant motion, found a course between the laminæ of the mediastinum. In short, from every appearance of this singular case, it still remains equally difficult to explain the use of a pericardium. The man was forty years of age, the cause of his death uncertain; but nothing singular could be ascertained respecting his constitution.

Art. VII. On Introsusception. By John Hunter, Esq. F. R. S. Surgeon Extraordinary to the King, and Surgeon General to the Army.—The nature of an introsusception is well known. One portion of the gut may fall down into another, and it is then called progressive; or the contrary, when it becomes a case of retrograde introsusception. The cause is a contraction of one part of the gut, which may then fall into the superior or inferior portion, according as the peristaltic motion is proper or inverted.

By this mode of accounting for an accidental introsusception,  
it

it may take place either upwards or downwards; but if a continuance or an increase of it arises from the action of the intestine, it must be when it is downwards, as we actually find it to be the case; yet this does not explain those in which a considerable portion of intestine appears to have been carried into the gut below: to understand these, we must consider the different parts which form the intussusception. It is made up of three folds of intestine; the inner, which passes down, and being reflected upwards, forms the second or inverted portion, which being reflected down again, makes the third or containing part, that is the outermost, which is always in the natural position.

‘ The outward fold is the only one which is active, the inverted portion being perfectly passive, and squeezed down by the outer, which inverts more of itself, so that the angle of inversion in this case is always at the angle of reflection of the outer into the middle portion or inverted one, whilst the innermost is drawn in. From this we can readily see how an intussusception, once begun, may have any length of gut drawn in.

‘ The external portion acting upon the other folds in the same way as upon any extraneous matter, will, by its peristaltic motion, urge them further; and, if any extraneous substance is detained in the cavity of the inner portion, that part will become a fixed point for the outer or containing intestine to act upon. Thus it will be squeezed on, till at last the mesentery preventing more of the innermost part from being drawn in, will act as a kind of stay, yet without intirely hindering the inverted outer fold from going still further. For it being the middle fold that is acted upon by the outer, and this action continuing after the inner portion becomes fixed, the gut is thrown into folds upon itself; so that a foot in length of intestine shall form an intussusception of not more than three inches long.’

Notwithstanding the attachment of the mesentery may be supposed to act as an obstacle to any considerable intussusception, and to be a still greater obstacle in the large than in the small intestines, yet the greatest degree of the disease known, was in the colon, and described in the 76th volume of the Philosophical Transactions. A similar case, attended by Dr. Ash and inspected by Dr. Home, is subjoined. The ilium and its mesentery, together with the ascending colon, were inverted into the descending part of the sigmoid flexure of the colon; the mesentery of the ilium being drawn up obliquely across the root of the mesentery, so as considerably to confine the jejunum.

‘ From the account I have given of the manner in which it is produced, I should propose the following treatment in cases of progressive intussusception.

‘ Every



‘ Every thing that can increase the action of the intestine downwards is to be particularly avoided, as tending to increase the peristaltic motion of the outer containing gut, and thus to continue the disease. Medicine can never come in contact with the outer fold, and, having passed the inner, can only act on the outer below, therefore cannot immediately affect that portion of the outer which contains the intromission; but we must suppose that whatever affects, or comes in contact with the larger portion of the canal, so as to throw it into action, will also affect by sympathy any part that may escape such application. I should therefore advise giving vomits, with a view to invert the peristaltic motion of the containing gut, which will have a tendency to bring the intestines into their natural situation.

‘ If this practice should not succeed, it might be proper to consider it as a retrograde intromission, and, by administering purges, endeavour to increase the peristaltic motion downwards.’

As it is almost impossible to discover any intromission, or indeed to ascertain its nature, these rules can be of little utility. We have transcribed them, as where the cause of colic and obstruction can be discovered, they will be serviceable. It remains only for us to observe, that these accounts will discover, probably, the source of the advantages derived from smart emetics in cases of iliac passion. They will sometimes relieve almost instantaneously; but we believe it to be a fact, as from Mr. Hunter’s explanation may be supposed, that, if not serviceable, they are highly injurious. A supplement is added, of a case of retrograde intromission from the violent vomitings consequent to swallowing arsenic.

Art. VIII. Of uncommon Appearances of Disease in Blood-Vessels. By Matthew Baillie, M.D. F.R.S. and Physician to St. George’s Hospital.—The first kind of disease here recorded is a coagulation of blood in the vessels. In a man, where a tendency to aneurism was discoverable in every artery, the trunk of the right carotid was wholly obliterated by a coagulum, and the vessel felt, externally, like a healthy absorbent gland. The coagulated blood was firmly fixed to the inner coats; and the tendency to aneurism had remedied itself. Aneurisms will sometimes cure themselves, probably, from the blood coagulating above the enlarged part. They may be checked, as seemingly in the instance here recorded, by the blood coagulating faster than the vessel enlarged. The less carotid would perhaps have been obliterated, in the same way, as a large coagulum was already formed in it. Anatomists have before observed, that both carotids might possibly be tied without a fatal event.

The obliteration of vessels is another disease mentioned.

We

We know that, when the foetus is born, the ductus arteriosus is obliterated without disease; and an instance is recorded, where the vena cava inferior was changed into a kind of ligamentous substance. In this case it is not easy to say whether this might not be the effect of a peculiarity of structure. There was an additional vena azygos, which might have gradually drawn off the blood. It now passed into the lumbar veins, and these vessels, which, when in pairs must lose their name.

The ossification of vessels is another cause of disease. This is a change either into bone, or into an earthy substance, with little animal gluten. In a few instances only is ossification observed in veins.

Art. IX. An Account of Mr. Hunter's Method of performing the Operation for the Cure of the Popliteal Aneurism. By Everard Home, Esq. F. R. S. Assistant-Surgeon to St. George's Hospital.—Mr. Hunter, finding that the want of success in operations for the popliteal aneurism arose from the failure of the ligatures, and the subsequent hæmorrhage, concluded, that in general aneurisms arise from a disease in the coats of the artery, and that, in this case, it extended beyond the tumour: he found from some experiments, though probably not decisive ones, that this diseased state was not relaxation. He therefore proposed that the artery should be taken up on the anterior part of the thigh. Various instances of this operation are adduced, and the success, on the whole, is considerable enough to support the propriety of the new method. In some respects it may be probably yet improved.

(To be continued.)

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*A poetical and philosophical Essay on the French Revolution. Addressed to the Right Hon. Edmund Burke. 4to. 2s. Ridgway. 1793.*

**T**HIS might have been styled with more propriety, An Heroic Epistle to Mr. Burke. Like the original author of this kind of satire, our essayist unites a poetical talent of a superior kind, to calm sarcastic severity. He pursues the flitting meteor, Edmund, through all his changes of form, and, without laughing himself, excites a smile in his readers. The notes are chiefly quotations from different authors, in illustration of his sentiments. We may be allowed to collect a few flowers from this parterre.

‘ But lo! he burns with more than priestly zeal,  
To prove the Church preserves the Commonweal;

Search

Search the historic page—the Church, we find,  
 “The first, the last, the midst in every mind.”  
 By blood, by crimes, and theologic hate,  
 She proudly rose, the Moloc of the State.  
 By Superstition’s aid pursu’d her plan,  
 The bane of reason, and the foe of man.  
 Above the clouds, she rests her starry throne,  
 Yet humbly makes this vale of tears her own.  
 Around the State her harlot arms she flings,  
 Exhausts its strength, relaxes all its springs:  
 The palm’s rich juice, thus savage Indians drain,  
 And leave it withering on the desert plain.  
 She wafts contagion by her venom’d breath,  
 And widely spreads the principle of death.  
 The poison’d vest o’er all mankind she throws,  
 A fatal gift pregnant with human woes.  
 —But *here*, she rears her mitr’d front with grace,  
 While Court and Parliament admire her face.  
 Exacts her tythes, her right divine of spoil,  
 To tax hard industry, and check the soil:  
 And waits till vain philosophy expires,  
 With the law’s torch to light up Smithfield’s fires.

Some of the reforms of the Gallic patriots we have commended, and can consequently join in the greatest part of the following encomium :

‘ From such a theme, the muse indignant flies,  
 And sees majestic scenes in France arise,  
 Sees liberty in splendid triumph shine,  
 And Gallia’s sons kneel at her sacred shrine,  
*Where* the Bastile once spread its dreary gloom,  
 And daring spirits found a living tomb.  
 No slaves in arms now shield a despot’s throne,  
 Man’s sacred claims her generous soldiers own.  
 ‘ No charter’d grants the venturous prow restrain,  
 Nor on the artist cast a galling chain.  
 No parish bounds confine him to a spot,  
 To starve by law, unpitied and forgot.  
 No Statesman, there a venal suffrage buys,  
 And shackles freedom by a vile excise.  
 No inquisition, marriage rites profanes,  
 No *Test Act*, there with pious rancour reigns,  
 No bloated Priests count godliness by gain,  
 While starving Curates supplicate in vain.  
 As all religions with one voice agree  
 To preach good morals, every Sect is free,

No



No subtle Judges law's strong bulwark mine,  
 And doom a prison, by the Insolvent's fine.  
 There, mild philosophy bids contest cease,  
 And vile Attornies curse the word of peace.  
 No nuptial bonds bids nuptial Bastiles rise,  
 Love hovers round, releas'd from galling ties.'

We wish the author's concluding adjuration to save the life of Louis had not come too late. But the deed is done—equally unjust and infamous in its foundation, and its form; in its design, and in its conduct. Few men were more virtuous or more benevolent than Louis XVI; and none was ever treated with more unjust severity, or more unrelenting malice.

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*The Adventures of Telemachus. In Blank Verse, from the French of M. Fenelon, Archbishop of Cambray. By J. Y. A. M. and formerly Fellow of St. John's College, Cambridge. 3 Vols. 12mo. 10s. 6d. Boards. Sael. 1792.*

WE have had a specimen before of a similar undertaking, and did not approve of it. We cannot conceive, indeed, however well executed such a performance might be, that it could ever tend greatly to the author's emolument or the reader's satisfaction. It is needless to descant on the beauties of *Telemachus*. They are almost universally known, and almost universally admired; but we believe few of its admirers will prefer the stiffness of blank verse to the easy flowing prose, which sounds so agreeably both in the original and every translation that we have seen. Such at least is our opinion; but as it may not be general, and the present author is not destitute of poetical talents, we shall submit to the reader's judgment a passage well adapted to the embellishment of numbers, the description of Calypso's grotto.

— 'No gold,  
 Silver, or polish'd marble, it is true,  
 No pillars, statues, pictures here were seen;  
 This Grotto into curious vaults was form'd,  
 Hewn in a rock; the bending roof thick-set  
 With shell and pebble of various hue; the sides  
 Were mantled o'er with a young spreading vine.  
 The tapestry of nature. This recess,  
 Ever with soft, refreshing breezes fann'd,  
 Defied the sultry heat. A verdant lawn,  
 Gaily enamel'd with a thousand flowers,  
 Was spread around. The purling rills that stray'd

Through meads with amaranths and violets deck'd,  
 Form'd basons here and there along the plain,  
 As clear as crystal. On one side was seen  
 A wood of tufted trees, with golden fruit,  
 That bear fresh blossoms all the seasons round,  
 And scatter'd fragrance through the balmy air.  
 This wood, impervious to the solar ray,  
 Skirted the flow'ry lawn, and crown'd the scene.  
 With vocal melody the wood resounds,  
 Of warbling birds, of ev'ry name and note;  
 Or with a rushing cataract's echoing noise,  
 That, tumbling headlong from the rocky height  
 Of a steep precipice, comes foaming down,  
 Then fleets with trembling haste across the plain.

' On a hill's sloping side the grotto stood,  
 The distant sea in view; that now appear'd  
 A smooth and glassy plain; now, as in scorn,  
 Dashing against the rocks his idle wave,  
 And now, in swelling billows mountain-high  
 Bursting with hideous roar. On th' other side  
 A winding river stray'd, whose parting streams  
 Form'd various islands, pleasing to the view,  
 Border'd with flow'ry limes, and poplar trees  
 Of tow'ring height. Of these meandering streams,  
 That seem'd to wanton o'er the verdant plain,  
 Some roll'd with rapid course; some gently crept;  
 Others by mazy windings seem'd to turn  
 Back to their source, as loath to quit the scene.  
 Far off, in varied and romantic shape,  
 And terminating this delightful scene,  
 Mountains and distant hills in prospect rose,  
 That hid their lofty summits in the clouds.  
 The mountains near at hand were clad with vines;  
 The verdant branches bending in festoons,  
 Were hung with shining loads of purple grapes;  
 The swelling clusters strove in vain to hide  
 Their glowing blushes 'midst the shadowing leaves.'

Some different passages of a descriptive nature, and others where the passions are delineated, might be produced, of equal merit: but in contrast, we could quote many following pages totally devoid of spirit and poetical fire. The tameness or dryness of the original in some places is an insufficient excuse, because, though we allow it occasionally to be so, it strengthens our argument against the propriety of the undertaking. Our author, indeed, copies too closely; he might have omitted

ted or condensed many passages with advantage. Too much of this work is merely measured prose, and the didactic parts are extremely tedious.

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*Letters to Dr. William Osborne, Teacher and Practitioner of Midwifery, in London, on certain Doctrines contained in his Essays on the Practice of Midwifery, &c. from Alexander Hamilton, M. D. F. R. S. Professor of Midwifery in the University, and Fellow of the Royal College of Physicians, of Edinburgh. 8vo. 3s. sewed. Murray. 1793.*

HAVING noticed at some length, those disputed opinions of Dr. Osborne, to which there was no reply to engage our attention, we may take up more particularly the controversy with Dr. Hamilton, in the volume before us. We have already stated the principal points in dispute, and need not recapitulate what is simple in its nature, for the whole almost entirely rests on facts.

Dr. Hamilton first complains, that Dr. Osborne has misrepresented his opinion, in the 'Essay on Laborious Parturition;' and, though the error was pointed out in the 'Outlines,' the accusation is still continued in the second edition of the Essay. This accusation seems to be removed by the unmutated quotation; for it is added — 'the absolute impossibility of extracting the child through the aperture of the pelvis, is, *perhaps*, (perhaps is an unfortunate word, though it does not entirely change the meaning) the only circumstance that justifies the Cæsarean operation, on the living subject.' The fact to be decided is, whether the aperture of the pelvis be in any case less than the basis of the common-sized cranium. If it is, the Cæsarean operation affords the only chance; and we have little doubt in saying that, from a comparison of the different facts, and from the apparent causes of even the unsuccessful termination of several of the cases, in which it has been performed, it affords some chance \*. To determine the fact, we shall first observe, that scarcely in any instance, probably in none, is the basis of the cranium less than one inch and a half. We think also, and we now speak not only from our own experience, but that of the most enlightened practitioners, that it is not easy in the living subject to ascertain the diameter of the pelvis within probably a quarter of an inch. There must consequently be cases, where it is necessary to balance the convenience and probability of success of either operation; for as pelves distorted, within the limits mentioned, are known to exist, the alternative of an '*anceps melius quam nullum experiri remedium*' will occur.

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\* Dr. Hamilton informs us, on the authority of M. Hoffman of Prussia, that the Cæsarean operation has been often performed successfully in Germany, within these ten years, and has only failed when delayed too long.



Dr. Hamilton had asserted that, after the operation of embryulcia, only five or six had been preserved. Dr. Osborne reverses the proportion; and as this fact, independent of what we have already stated, seems to influence greatly the result of the conclusion, we shall extract some remarks from the author before us.

‘ If I could think it justifiable to deduce general conclusions from one or two particular facts, I might, with much plausibility, urge in favour of the probable justness of Dr. Mackenzie’s remark, that before your case of Elizabeth Sherwood, the chief authentic instances on record, where the operation of embryulcia was performed on women whose pelvises measured from “ one to two inches,” are examples of fatal events succeeding the operation. But I shall content myself with appealing to yourself, Dr. Garthshore, Dr. Orme, Dr. Denman, and Dr. Lowder, first, whether it does not consist with your knowledge, that several women have died after the operation of embryulcia within these twenty years in London; and whether, in by far the greatest number of these cases, the pelvis was not very much deformed? and secondly, whether it does not also consist with your knowledge, that several women have lived after that operation; and whether, in these favourable instances, the great, or rather by far the greatest number, had no deficiency in the pelvis under two inches and an half?’

‘ As it may perhaps be fair to conclude, that if one or two successful cases only can be put in competition with even four or five unfortunate ones within these twenty years, when the manner of using instruments is so much better understood than it was formerly; so, considering the state of practice for eighty or ninety years preceding these twenty, it is surely no false calculation, to reckon the proportion of patients saved by the use of the crotchet during that period, where the pelvis was very narrow, as four or five out of fifty.’

In reality, the reasoning of Dr. Hamilton, with the different facts that have occurred within our own knowledge, lead us to think, that embryulcia, delayed as it commonly is, cannot be considered so comparatively safe an operation as is represented.

Our author adds some cases, where the labour terminated happily, in which, according to Dr. Osborne’s directions, embryulcia should have been performed, and adduces strong arguments to show, that cases must occur in which embryulcia would be unsuccessful. In examining the case of Elizabeth Sherwood, he expresses his surprise at the apparent inconsistency of some parts of the narrative, and we *almost suspect*, but perhaps without reason, that he thinks the case not fairly related. In short, from the whole, we think it clear that embryulcia

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is not so safe, nor the Cæsarean section so certain in its nature fatal, as Dr. Osborne seems to suggest; yet the former is sometimes necessary, and the latter, though highly dangerous, is in a very few instances the only alternative. Dr. Hamilton's directions we shall transcribe, and with these conclude this part of the subject.

‘ In order that my opinion on this very important subject may not be misunderstood, I shall take the liberty to explain myself more explicitly.

‘ Wherever, before the labour-pains have become violent, the short diameter of the pelvis at the brim shall admit easily three ordinary sized fingers, then the delivery should be entrusted entirely to nature, unless some urgent symptom shall occur, or unless it be found that the head does not enter the pelvis after long continued strong pains. But when, under the same circumstances, two ordinary sized fingers only can be admitted, then the child's head should be opened, as soon as the os uteri is nearly or completely dilated. And, when one ordinary sized finger only can be passed through the short diameter, even although it does not entirely fill the space, then the Cæsarean operation, in my opinion, affords the only means for terminating the delivery.’

The sensibility of the child in utero, we intended to have considered at some length; but, reflecting on the question in all its parts, the arguments from which it is denied, seem not to have even the resemblance of solidity. In every physiological view, it must possess sensibility; nor are we able to see what advantage is to be derived from denying it, except that the operation of embryulcia must be less horrid. This support, however, must necessarily be taken away; and it will add (it ought to add) its weight in the decisions of the operator. Were the nerves of a child derived from the mother, was the circulation carried on in continuous vessels, something might be alleged in favour of Dr. Osborne's opinion. But the nervous and circulatory systems are distinct and independent. The nerves are unfettered in their course, they impart irritability to the muscles, which carry on the greater number of their functions — Why then do they not convey impressions to the brain?

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*Sermons, chiefly intended to promote Faith, Hope, and Charity.*  
By Vicefimus Knox, D. D. 8vo. 6. Boards. Dilly. 1792.

IT was the observation of Dr. Johnson, ‘ that no author was ever written down except by himself.’ We feel no inclination to write down the ingenious author of this volume, and are only sorry that we cannot announce to our readers that his  
C. R. N. AR. (VII.) *March*, 1793. Z own

own motion is in the present instance progressive. We would not be understood that the sermons in question are not ingenious and sensible, but they are certainly inferior to our author's former productions, and are themselves composed in a very unequal style. Even the parts which are best written are more in the manner of essays than of orations. They are deficient both in boldness and animation, and are certainly better adapted to the closet than to a public assembly. There is one excellence, however, in these discourses, which it would be unpardonable to pass over unnoticed; and that is, that they contain many pointed and useful observations on modern life and manners, and in this view they appear well calculated for family sermons, and, indeed, though we must not pronounce them perfect, we in justice confess that they cannot be read without both instruction and pleasure.

We shall extract a few specimens, which will serve to confirm the preceding observations, and we doubt not will afford satisfaction to our readers.

The following debortation from the contagion of sceptical principles is among the most animated passages in the volume:

‘ Thus pass a few years of health and levity, without reflection, and perhaps without much uneasiness, in a state of mental insensibility; but the triumph of the wicked is of short duration. The evil day soon arrives. Age and infirmities are not to be repelled by any effort of audacity and presumption. Conscience will awake, though she has been lulled asleep by every artifice. Many circumstances will arise to superinduce a dejection of spirits, which, without some source of solid consolation, may terminate in despondency. But where is the consolation? Is there a confidence in God? Impossible! for it has been the uniform intention of the unhappy infidel, to ridicule all religion; and to bring his mind to believe that all things are made and governed by chance, or by a Being too indolent to superintend the work of its own creation. But supposing him not quite so far advanced in the school of sophistry as to be an atheist, yet he is professedly not a Christian; and therefore cannot share those comforts which Christianity most liberally affords. Hope, that sweet source of joy in the midst of the deepest sorrow, springs not in the mind of a gloomy unbeliever. No flower vegetates on the dreary waste, except the hemlock and the deadly nightshade. The utmost he can venture to expect, and dreadful is the expectation, in comparison with the bright views of Christian faith, is utter annihilation! But though his consciousness of having offended God may teach him faintly to hope it, yet he cannot be certain of it; and the state of his mind, vibrating between doubt and despair, will be to itself a continual torment. Sink under it he must, unless



less he should bury his senses in the brutal stupidity of intemperance, or repent himself of his sins, and take refuge in that Redeemer whom his best abilities were employed, in the season of health and youth, to revile. How much happier had he been, had he wisely followed the advice contained in the text, *know thou the God of thy Father!*

The following passage does honour to the moral and patriotic feelings of Dr. Knox:

‘It would be a most effectual mode of preaching to a whole nation, if princes would adopt the resolutions of the text, and exalt none to high honours and great power, who were not as conspicuous for exemplary piety and goodness of heart, as for intellectual abilities and political influence. A virtuous court would produce a virtuous people. But when men, whose conduct, and even professions, furnish reason to conclude that they disbelieve the national religion, are raised to the rank of nobles, counsellors of princes, and disposers of preferment, religious as well as civil, the people will naturally suppose, that those who appoint them, neither fear God, nor believe in Christ; and that all religion is but the invention of knaves to awe fools. Such an opinion, founded on such appearances, will militate more powerfully against Christianity, among the people at large, than all the arguments of the infidel, all the derision of the profligate. The people do indeed reason wrong in this case; but since they will reason so, and conduct themselves accordingly, governors should not act in such a manner as to cause and continue their error.’

The sermon on conformity to the world abounds in useful and excellent remarks and precepts. We regret that we cannot pronounce it unexceptionable throughout every part.

‘Lust, avarice, and pride, seem to be the principles which influence the conduct of worldly-minded men. By the abuse of language, and by the arts of the seducer and adversary of human nature, these three principles acquire names far less odious than those which I have given them, and which are indeed their right appellations. Thus lust is denominated gallantry, or sentimental tenderness; and the love of pleasure, youthful gaiety. Avarice is called the spirit of enterprize, industry, œconomy, frugality, and a talent for the conduct of business. Pride passes under a thousand names and shapes; it is ambition, it is taste, it is spirit, it is activity, it is a just sense of one’s own rank and dignity, it is every virtue and excellence; for it can assume the shape of those which are most contrary to its nature, even charity and humility. Let it be remembered, that under pride I comprise vanity, which, though sometimes distinguished from pride, is certainly a species of it.

• With respect to lust, the passions of youth are strong; and it is to be hoped that much will be forgiven us in consideration of our infirmity. But much of the corruption which is in the world through lust, arises not from strength of passion, or infirmity of reason. It arises from mere wantonness and presumptuous wickedness. Violations of chastity are so far from causing shame in the man of the world, that they are often the occasion of his boasting, and the subject of his merriment. Many have brought themselves to commit acts of impurity without the smallest degree of remorse, not as submissions to sin after painful reluctance, but as acts which distinguish them for spirit, and give them the enviable title of men of pleasure.

• Unlawful pleasures are strictly forbidden in the Scriptures, but they are pursued, in preference to all others, by the man of the world, because they are unlawful. It is a remark confirmed by experience, that human nature, when left to its own conduct, tends to whatever is prohibited, apparently for no other reason than because it delights in frustrating restraints and despising authority.

The second object of the proposition is illustrated as follows:

• The professed men of business and of the world, seem to have adopted the precept which the poet of antiquity ironically gave, *Get money, says he, first, and virtue after money. Get money, if you can, honestly; but if not, get money.* They acknowledge no other object of pursuit to be equally important. And the world, instead of censuring their unreasonableness, applauds their choice, especially if they are successful.

• The gamester is usually under the influence of avarice; but the gamester is a character in which scarcely any pure and solid virtue is found to exist. Religion, he considers, if he considers at all, which is not very likely, as the invention of subtle politicians, and the belief of fools. His morality, if he has any, is mere convenience and utility. But the gamester is by no means in so great a degree of disesteem, as such a character deserves. If he has wit, vivacity, and money, he will be much countenanced in the world, and able to overbear the modest and conscientious Christian.

• The covetous man of the world never thinks of doing acts of charity by alms-giving. He may, indeed, hypocritically contribute to a collection, if he thinks it will give him credit in the world, and that a mite so deposited will pay good interest; but he gives nothing from religious principle.

• He is indeed entirely governed by a most unreasonable self-love. Wherever he can take advantage of others with secrecy and safety, he will not be restrained by delicacy of honour, or of principle

ciple. He will over-reach in a bargain, availing himself of the ignorance of those with whom he negotiates; oppressing his dependents, his servants, his tenants, his relations, and the poor in general; and notwithstanding all this, if he can but abstain from acts, on which the law would animadvert, he shall be considered and esteemed as a shrewd and sensible man.

‘But can a good man conform to the world in such instances as these? Can a Christian, taught by Jesus Christ, who came in a low estate, to shew of how small estimation are riches in the sight of God; can a Christian devote himself to Mammon, and forget the law of love and charity? Woe to him, if he conform to the prevailing manners, which would teach him to live for himself alone, destitute of every benevolent sentiment, trusting in wrong and robbery, depending upon riches as the chief good, and neglecting all the offices of religion, both public and private, in order to become one of those rich men who shall enter heaven when the camel can go through the eye of a needle.’

The following is part of what our author instances with respect to the third vice at which he levels his censure.

‘Luxury of the table, luxury in dress, luxury in every thing contributing either to pleasure or ostentation, originates from pride. Men wish to draw the eyes of the world upon their persons, their houses, their equipages and retinue. Whatever be the expence of supporting a splendid appearance, it must be incurred. For this, debts are contracted and never paid; or paid reluctantly, and with unjust deduction. For this, the alms due to the poor are withheld, and every expence conducive to the public good, and indeed to the real welfare of the owners, is refused.

‘But the true Christian cannot conform to such folly and injustice. His ambition leads him not to place his happiness in pomp and vanity, in pleasing the eyes of men, but in doing that which is right in the sight of God. He knows that, instead of luxury, he is to practise self-denial, abstinence, alms-giving, humility. He is not to be a lover of pleasure, more than a lover of God.

‘The man of the world is always in pursuit of fashionable amusement. Public places of gay resort are the temples in which he offers his sacrifice, and pays his adoration. All his time is consumed in the hurry and confusion of dissipating delights. But the Christian is obliged to spend many of his hours in prayer and meditation, in which indeed he finds more satisfaction than a giddy round of unceasing diversions can afford to the voluptuary.

‘The man of the world glories in the character of a vicious man of pleasure, provided that you allow that his vices are such as become a man of spirit and fashion. Such the world denominates adultery, fornication, gaming, and excess in wine. But



the Christian is taught to abstain not only from all evil, but also from all appearance of evil.

‘The man of the world gives way to the most unbounded ambition. If he can raise himself to high rank and fashion by any means, by assisting and maintaining falsehood with audacity, by oppressing modest merit, and overbearing all opposition, the world will admire him as a great man, and he will plume himself on his own wonderful abilities. But the Christian is taught to fix his thoughts on higher things than the honours of this world; and though he refuse not worldly honours, when they can be acquired by virtue, yet he scorns to supplant another, or to rise one step by violating Christian charity.

‘The man of the world is very intent on the important business of decorating his person, and more anxious to accommodate his dress with nice exactness, to the laws of fashion, than to observe any rule either of religion or morality. What delight he takes in contemplating his poor frail body, after he has adorned his hair, and clothed himself in the colour and shape dictated by the mode! As he admires himself, so he is admired by the world, a model of grace and decorum. But the Christian is more studious to adorn the inner man, with religious sentiment, social virtues, and useful knowledge, than to deck a body which is tending every day to corruption, and which, compared to the soul, is but a casket to the jewel. He takes care indeed to be clean and decent, and to give no offence by external singularity; but he does not doat on his limbs and features, nor the cloth that covers him, like the empty, effeminate, self-admiring man of fashion.

‘The man of the world values himself on what he calls his *honour*. And what is this honour? It is not piety, it is not chastity, it is not temperance; for the professed men of honour pride themselves in breaking down all the restraints which these virtues would establish. His honour is therefore a composition of self-love, pride, and anger. How does it display its effects? in a readiness to shed the blood of the first man that shall dare to give an affront. Duelling is a practice forbidden by the laws of God and man; it originates indeed from the most diabolical pride, and is no less repugnant to true humanity, than to Christianity. But still it is in good repute in this world. The duellist is never ashamed of himself. No, he thinks that to have killed his opponent, or to have endeavoured to kill him, is an honour. To use a familiar expression, it is a feather in his cap as long as he lives, and gains him ready admission and admiration in the gayer circles. A very striking and convincing instance of the propriety of that prohibition of the text, which forbids the Christian to conform to this world!

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‘And with respect to the character of true gentility and true nobility,

bility, since men are so anxious to be esteemed for these qualities, be assured that there is none so truly noble as the real Christian. Compare the real Christian, with that vain, varnished, imitating character which the world admires, and dignifies with the name of the man of the world, the fine gentleman, and the man of fashion. The true Christian is, in every respect, the true gentleman; for he is really gentle and humane, resigned to God, and beneficent to man. But he who conforms to this world in its fashionable sins, is made up of deceit and dissimulation. He has the semblance of virtues, without the substance. He is a whited sepulchre with rottenness within. He is neither pious to God, nor friendly to man, however high his pretensions to wisdom and benevolence. Himself is his idol, and to this he sacrifices in every action of his life. *In the last days, men shall be lovers of their own selves; lovers of pleasures, more than lovers of God; and shall seek their own, not the things of Jesus Christ. These are the servants of corruption; for, when a man is overcome of the same, he is brought into bondage.* Short-sighted and narrow in his sentiments, he who thinks of nothing but this world, and excludes himself from a better; though his fellow-creatures, short-sighted as himself, admire him, he is, in the sight of God, an object of pity and indignation. And how will the world, to which he devoted himself, reward him? in his life, with unsatisfactory enjoyment, and at his death, with infamy or oblivion. But the righteous shall be had in everlasting remembrance; for it must be acknowledged, that the world, ill judging as it is while men are alive, usually bestows fame and infamy on the defunct with little partiality.'

We are not of opinion, with the courtly divine at St. James', that 'the place vulgarly called hell ought not to be mentioned in a polite company;' but there certainly are some topics which ought not to be too minutely dwelt upon in a mixed congregation. The following passages, for instance, we apprehend, would probably force the ladies to hold their fans to their eyes, and might certainly have been more delicately expressed:

'The most intemperate and indecent indulgences are palliated, if not praised, as youthful sallies and harmless frolicks. Fornication, seduction, and adultery, are become so common, as to be committed, and talked of by many, not only without fear or shame, but with a perverse ambition to be distinguished as shining characters in the regions of gallantry.'

'He will, indeed, like all human creatures who possess human passions in their natural strength, feel tendencies to sensual indulgences;

gences; but he will differ in this from the profligate worldling, that he will indulge himself only in lawful and regular methods. If he has not the command of concupiscence, he will enter into the state of matrimony, and live in innocence and mutual love. *Marriage is honourable in all, saith the apostle, and the bed undefiled.*

‘And here I cannot help animadverting on the unlawfulness of living in a state of vicious celibacy, and the wickedness of justifying, as is now too common, a life of concubinage. The world justifies what it too often practises; but religion, good order, and good morals, reprobate every other union of the sexes, but that of marriage. To be conformed to the world, so far as to despise or violate that sacred engagement, is to give up all pretensions to the purity which God will require.’

We are sorry that Dr. Knox, in his Advertisement and Preface, should have dipped his pen in the gall of controversy. Sectaries should be either confuted or not noticed at all—since declaiming against them only makes them of consequence. With still greater concern we find such a man as Dr. Knox appearing, in his second Preface, to countenance the truly absurd and fanatical opinion, ‘that belief in the doctrines of Christianity is not produced in the mind by the common operations of the human understanding; and consequently, that faith and reason can have no connexion.’ This is a doctrine, in our opinion, highly dangerous to Christianity, which in that case would be banished without reprieve to—

‘The mad neighbourhood of mad Moorfields.’

We trust, indeed, that Dr. Knox does not mean to enforce the principle in the above extent, since, when a sensible man lends his support to such nonsense, it involuntarily excites a suspicion, either that he has not exerted properly *his reason* in this instance, or that he has sacrificed his reason to his complaisance.

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*The Works of the Right Rev. Jonathan Shipley, D. D. Lord Bishop of St. Asaph, 2 Vols. 8vo. 10s. Boards. Cadell. 1792.*

WE learn from an Advertisement of the Editor, that the earnest solicitation of many nearly connected with the author, has occasioned the production of the volumes before us. Concerning them he thinks it also right to declare, that though he has no reason to believe any part of them now first appearing in print, was originally intended for public inspection, yet he has neither presumed to make, nor admit, any alterations in them. Inaccuracies, he adds, will doubtless occur;



occur; yet he trusts that the contents, upon the whole, will not be found to derogate from that purity of style, liberality of sentiment, and genuine public spirit, which have ever so eminently distinguished Dr. Shipley's performances.

Cherishing a veneration for this excellent prelate, as every one must that knew him, it was not without considerable expectations that we commenced the perusal of his works; nor, high as our expectations were raised, have we found them in the least disappointed.

Of these volumes, the former contains sixteen Sermons: the latter, four Charges; a Speech in the House of Lords in favour of Literary Property; another, on the Bill for Repealing the Penal Laws against Protestant Dissenters; a Republication of the Speech on the Massachusetts's Charter Bill; with three occasional Sermons.

The Discourses, of which the first volume consists, are founded on the texts which follow: 1. Cor. x. 31. — Heb. i. 1, 2. — Psalm l. 21. — Gen. xlv. 1. — Luke xvi. 8. — Psalm cvii. 43. — Gal. v. 13. — Psalm xxxvii. 7. — xix. 12, 13. — Hosea vi. 3. — Rom. xiv. 17. — Matt. v. 3. — vi. 31, 32. — James iii. 13. — Colos. iii. 13. — Eccles. viii. 11. And as these afford some of the most important topics, so are they discussed in a very interesting manner. Every where rational and candid, the pious author brings forward the great principles of moral obedience as the aim and end of religion, natural and revealed. To this he considers the unsophisticated doctrines of both as essentially subservient; and accurately states their connection and use. — To exemplify this account, instances out of every Discourse might be brought. A few will, however, suffice.

Having, in Sermon the second, undertaken to evince the necessity of some divine revelation, and that the Christian has a right to be considered with attention; he observes,

‘ Nothing but the credit and authority of a divine revelation could establish a uniform rule of moral virtue among mankind. That there is a God, is, by the nature of the question, an acknowledged principle among those who dispute whether he has made any discovery of his will: and the attributes of wisdom, justice, goodness, and providence, employed in that idea, oblige us to conclude he is concerned for the happiness of his creatures, and has made a suitable provision for it; and it is a consequence, arising hence, that the happiness and perfection of every creature must consist in acting according to the will and intention of the Creator. His will is the proper law of every being throughout his dominion; and, to a free and intelligent being, this will must be published, be open to his notice, lie before him as a rule, and be recommended, by suitable motives, to his observance. Now,  
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it is evident that both the public and private happiness of mankind depend on their conduct towards one another; in other words, on a mutual practice of moral virtue. We must therefore conclude, that it is the will of God that these virtues should obtain, in general, observance, and, consequently, they must be proposed to the general notice of men, and enforced by motives sufficient to induce their practice. That a divine revelation is both the fullest and most compendious provision to direct men to the knowledge of that rule, and the most effectual to engage and unite them in the observance of it, is apparent.

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‘ We may fairly presume that human reason has been the same in all former ages that it is now. From this concession, we think it may be proved that natural reason could not be such a direction to moral virtue, and consequently such a provision for the happiness of mankind, as the wisdom and goodness of God obliges us to believe he designed for us. For, admitting that some thoughtful persons, of great attention and improvements, might collect as exact and useful a system of moral duties as could be imagined; yet, unless we could find an expedient to give their conclusions the authority of a general rule, we have proceeded only for the direction of these few; while the rest of the world, who have neither leisure nor abilities for these speculations, are left to wander in the dark, without any guide and measure of duty. And when we consider the weakness and confusion of vulgar capacities, how unequal they are to abstract enquiries, how irresistibly the various lusts and passions of men will interpose, darken the little light they have, corrupt their judgment, and persuade each to accommodate his rule to their suggestions; what can we expect in the result of this scheme but an utter confusion of all morality?’

‘ And since the happiness of men in this life depends not only on each person’s own conduct, but on that of others too, even the few wise themselves would find their felicity but ill secured upon this hypothesis; and the general event must be all the misery that folly and passion, let loose upon the world, would naturally produce. If, indeed, the weak, the ignorant, the passionate, would submit to the wise and thoughtful, we might hope for some remedy to those confusions; but what provision is made for this? The state of nature contended for, supposes all men equal and independent; none has any right to over-rule the sentiments and persuasions of another; but every man is to think for himself, form his own rule of action, and judge of his own interests.’

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‘ If men had no passions, or no satisfaction in gratifying them, the reason of the wise might hope for some attention and authority. But the fact is quite otherwise. Men are led by strong appetites

petites to vicious pleasures and interests, which obscure the evidence, and over-rule the convictions of truth. Even the wise themselves are not secure from their delusion; and how much more must they prevail among the weak and thoughtless? And, if even the arguments of religion are often found too weak, how irresistibly would they bear down the mere persuasions of philosophy? We do not say that justice, temperance, and other moral virtues, may not be proved, to sober and dispassionate reason, to be the proper interest and duty of man. They certainly are so; and when viewed with a clear and impartial eye, and in a proper light, must appear to be so. But we say, that it is vain to expect that the generality of men will ever be governed by sober and dispassionate reason; and, therefore, a scheme, whose success depends upon so groundless a supposition, must be given up as chimerical. If every man were left to collect his own rule of action, without the awe or direction of any authority, pleasure would be one man's reason, and avarice another's; every one's governing passion would be his reason.

Such are the reasons to whose conduct mankind must be left, if we take away the light and authority of a revelation. And if we would argue justly upon the case before us, we must consider what sort of morality these reasons would produce. Consider human reason, then, as it is in fact, modified by the various disabilities, passions, and prejudices which will ever prevail among the greater part of mankind. Consider every man left, without rule or guide, in this wild, disconcerted state, to search out truth and happiness by his own collections, and what distractions and perplexities must they run into; what dissonant, interfering schemes of morality must be produced? how irreconcilable to each other, how inconsistent with public, and consequently with private happiness? With this view before us, can we imagine any thing so desirable, so suitable to the wants of human nature, as that God should interpose; by an authoritative declaration of his will, enlighten the darkness, and compose the dissensions of men, and unite them under a rule of action, which the character of the Author must recommend to universal reverence and submission? Even he who transgressed such a direction, must confess his own folly, and still acknowledge the law to be holy, and just, and good.

In short, if the social happiness of mankind depends on a general practice of moral virtue; if this can never obtain but by a general acknowledgment of some common rule; if no such rule could ever prevail but by the prescription of some authority to which all would submit; and if the authority of God alone could effectually engage such a submission, his goodness will oblige us to conclude that he would signify his will, and not suffer his creatures to want such a necessary provision for their happiness. Un-



der this supposition, what a different face of things appears to us! How effectually is every disorder calmed, ignorance enlightened, and every passion brought into subjection by the authority of infinite wisdom, justice, and power!

‘ So far as the conduct of a voluntary agent can be influenced by the most venerable direction, and the most powerful motives of action, we have here the utmost provision that can be made, or even conceived, for the order, virtue, and happiness of mankind. We have therefore reason to bless God, who has called us to the knowledge of his will, by a pure and holy revelation derived down to us through a long succession of ages, and at last completed in its full light and perfection by the gospel of Jesus Christ. A rule worthy the wisdom of its Author, fitted for the direction of every relation, office, or condition of life, and equally conducive to the happiness of all. The prince is here taught how to govern, and the subject how to obey. The rich and the powerful are prescribed those virtues which will procure them honour and esteem; and the poor, such returns of gratitude as will secure to them favour, support, and protection. The insolence of the one and the envy of the other, every provoking and disquieting passion, are put under discipline and restraint; and the various ranks and orders of men are enjoined such a mutual exchange of services, as will endear them to each other, and spread cheerfulness and pleasure through human society. And to the whole system of these beneficial duties we are engaged by all the motives that can be offered to the reason, or influence the hopes and fears of an intelligent nature.’

These passages have been cited, not because they exhibit the author to more advantage than others; but from their containing an antidote to, what is called, the philosophy of the times; and, in particular, a contrast to the opinions of the WISE MEN of *France*; who, after taking from Revelation the morality of their legislative system, reject the only sanctions competent to give it effect.

The second volume opens with a Charge of the Bishop at his first Visitation, which in every regard reflects honour upon him. The views displayed in it of the clerical character are highly interesting, and the advice offered to the clergy such as, if followed, must secure them respect.

The subject of the next Charge, delivered in 1778, originated in the disputes then subsisting, concerning the articles of our church, and those sacred rights of conscience which all men are very ready to claim, and too unwilling to grant. The ground upon which his lordship places the defence of our establishment, is of all others the most tenable, and best fitted to defend it; at the same time the liberality shewn towards

those who dissent, is equally a proof of his benevolence and wisdom.

The third Charge, delivered in 1788, takes such notice of the melancholy situation in which public affairs then were, and treats them in such a religious turn of thought, as is admirably suited to the clerical profession. This address is of considerable length, and abounds with a variety of manly and pertinent observations on the nature of government itself, and the duties of both governors and governed. One passage, out of many, we cannot but produce :

‘ To require passive obedience of Britons, is to require a formal renunciation of all their old habits and principles ; of their rights, their liberties, and their senses. If it be asked, what then is the just and true security of a good prince ? I answer, the laws of his country ; and the love of his people. The art of preventing insurrections and rebellions, is not to take from the people the power to resist ; but to make it their interest to obey. Unnumbered monarchs have mined themselves and their posterity by enlarging their prerogative ; but none was ever dethroned for the wisdom and justice of his government.’

‘ Righteousness and mercy ; or, in the modern use of language, justice, and benevolence, are so far from being fit to be excluded from the cabinets of princes, that good government is nothing else but the full exercise and display of those sovereign virtues. They contain in themselves the very art and mystery of true policy. They are not beneath the attention of the greatest monarchs ; since God himself does not disdain to use them in the government of the world. And all the ministerial arts and refinements which lead through the crooked paths of policy, falsely so called ; are a sort of unwise cunning, that leads only to guilt and disgrace ; and to cheat, and betray the people it was their duty to protect. Let it be allowed me to mention one instance of this false policy with a becoming dread and abhorrence ; the art of government by a corrupt influence and bribery. Perhaps human nature does not afford a stronger instance of the power of habit to make men do wrong. It is unnecessary, and improper for me to say, how long this practice has prevailed ; and how far it has extended in our own country. There is a decency attending our profession that justly restrains us from provoking passions and enmities by personal censures ; but there is also a dignity in truth, which ought to embolden us to inform the greatest of their duty. It is the fault of the people in all countries to be credulous and generous : and to place a too unsuspecting confidence in their rulers ; from whence it has happened, that in most nations, except our own, the appearance, or name of freedom is hardly to be met with.

with. But if any thing upon earth is sacred, it is the rights which a people have expressly reserved to themselves; after trusting every thing else to the discretion of their rulers. Such, with us, is the security of our persons; a trial by known laws and unprejudiced judges; and, above all, the independency of parliament; especially of your own representatives. To undermine these rights, and to corrupt these representatives, is to deprive us of all that is valuable in our free government; and to ruin the very essence of our constitution. Under the appearance and expensive forms of limited monarchy, it subjects us, in effect, to arbitrary will. It mocks men with the image of liberty, while it slips on their fetters, and rivets them fast.

‘ Every man who has a heart to feel, or eyes to see, must perceive the injustice, the ingratitude, the breach of trust, and the pure consummate iniquity of this corrupt influence. Every act of government in such circumstances becomes an act of fraud and dishonesty; and the evil is not the less, by assuming the appearance of law and liberty. But the worst of all is, the general profligacy of character, which must necessarily be introduced, by making honours and titles, and offices, the reward of betraying our country. Honesty and integrity are an immediate disqualification for any employment of trust, or profit. Pursue the consequences of this sort of administration in your own minds, and see what at last it must produce. The true end of government is to make men better and happier; the plain and visible end of corruption, is to make them worthless and miserable; and a better expedient for that purpose has never yet been invented. This, at least, I may presume to say is a species of government which is not of divine appointment.’

The fourth Charge, in 1782, has a similar relation to public matters, and the conduct of the clergy in reference to them. It may be considered as a sequel to the third, and is animated by the same spirit.

The Speeches, now first published, and particularly that on the Bill for repealing the Penal Laws against Protestant Dissenters, do his lordship infinite honour; but having extended this article to a considerable length, we must content ourselves with a general reference to them; and to our Review, for an account of what is republished.

To the first volume is prefixed a likeness of the author, painted by sir Joshua Reynolds, and well engraved by Trotter. Of the original, may be truly said, what lord Orrery hath said of archbishop Herring:—‘ He was what a bishop ought to be, and is, I doubt not, where all bishops ought to be. Honour and reverence will attend his name, while this world lasts; happiness and glory will remain with his spirit for ever.’



*Travels in India, during the Years 1780, 1781, 1782, and 1783. By W. Hodges, R. A. 4to. 1l. 1s. Boards. Edwards. 1793.*

THE pencil is, in our opinion, never more happily employed than in delineating the scenery, the customs, the arts of foreign countries. Verbal description, if unaccompanied by the illustrations which the arts of designing are capable of affording, can give but a very imperfect idea of sensible objects. In this view literature and the arts mutually assist each other—The pen of the writer can record facts, but the appearance of a country, the hand of the painter only can satisfactorily describe.

When an artist of eminence, therefore, communicates to the public his observations on a country so curious as Hindostan, and accompanies them with a collection of fine engravings, illustrative of the scenes which he describes, the attention of all persons of taste will naturally be excited, and such a work we doubt not would be favourably received; even if there had not previously existed that dearth of information which we cannot but lament concerning India, and even if we were less interested than we are in the fate of that country.

The Travels before us embrace a period of more than three years, in the course of which our author visited the most important places in India, which are within the reach of European curiosity; among these it is only necessary to mention Madras, Calcutta, Bauglepoor, Mongheir, Chandernagore, Patna, Benares, Chunar, Alhadabad, Cawnpoor, Lucknow, Agra, Gwalior, &c. &c.

Besides the narrative of the journey, the work also contains some original information concerning the affairs of Benares, and the rebellion of Cheyt Sing; a dissertation on the ancient models of architecture, particularly the oriental; and many judicious remarks on the state of the arts in India.

The following short observations on the general appearance of the country, can scarcely fail to present a new and agreeable picture to the mind of the English reader.

From Calcutta to Mongheir the face of the country is extremely varied. Bengal however to the entrance into the province of Bahar, is almost a perfect flat, or the rise is so gentle as not to be perceived. The soil is rich, consisting chiefly of a black earth, intermixt with fine sand. From Rajemaha it assumes a different character; hills are seen rising in many parts into mountains, and covered with immense forests of timber: the soil here is also more arid, and the air drier, than in the lower parts of Bengal: the heat in the months of March, April, and May, is immoderate; and,  
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until it becomes tempered by the rains that constantly fall in June and July, it is dreadful to the bearers of the pallankeens to travel in the middle of the day: the dust and heat are then, indeed, so intolerable, that they are frequently under the necessity of putting down their burthens and sheltering themselves beneath the shade of the banyan trees, many of which are found on the road, particularly by the side of wells, or some little choultry on the borders of a tank; the numbers of these rural accommodations for travellers reflect the highest credit on the care of the old Hindoo and Moorish governments. It is particularly mentioned in the life of the emperor Shere Shah, that, although a usurper who obtained the empire by the most atrocious acts, he paid the most humane attention to the comforts and accommodations of his people, he caused wells to be dug at every coss, (or two miles) and trees to be planted on the road side. At many of these wells have I halted in my journies; they are, in general, from ten to fourteen feet in diameter and lined with stone: the masonry excellent; and they are raised from the surface of the ground by a little wall two feet high. I should have remarked that, throughout Bengal and Bahar, the water is excellent. It is extremely pleasant to observe the variety of travellers that are to be met with on the road; either passing along in groups, under the shade of some spreading tree, by the side of the wells or tanks. In one part may be seen the native soldiers, their half pikes sticking by their side, and their shields lying by them, with their sabres and matchlocks; in another part is, perhaps, a company of merchants, engaged in calculation, or of devotees in the act of social worship; and in another, the common Hindoo pallankeen bearers baking their bread. This operation is performed in an easy and expeditious manner by these people: they make a small hole in the earth of about a foot in diameter, in which they light a fire, and on the top of the fire they place a flat iron plate, which they always carry with them, and which they support with stones; they mix their flower with a little water, and bake their cakes, which are soon dressed, are very wholesome, and I think not unpalatable. on the whole, I must say, that this simplicity and primitive appearance of these groups delighted me.

The scenery by water is scarcely less striking.

From Mongheir I embarked, and returned by water to Calcutta; and here I had an opportunity of observing a series of scenery perfectly new; the different boats of the country, and the varied shews of the Ganges. This immense current of water suggests rather the idea of an ocean than of a river, the general breadth of it being from two to five miles, and in some places more. The largest boats sailing up or passing down, appear, when in the middle of the stream, as mere points, and the eastern shore only

Only as a dark line marking the horizon. The rivers I have seen in Europe, even the Rhine, appear as rivulets in comparison of this enormous mass of water. I do not know a more pleasant amusement than sailing down the Ganges in the warm season: the air, passing over the great reaches of the river many miles in length, is so tempered as to feel delightfully refreshing. After sun set the boats are generally moored close to the banks, where the shore is bold, and near a gunge or market, for the accommodation of the people. It is common, on the banks of the river, to see small Hindoo temples, with gauts or passages, and flights of steps to the river. In the mornings, at or after sun-rise, the women bathe in the river; and the younger part, in particular, continue a considerable time in the water, sporting or playing like Nairs or Syrens. To a painter's mind, the fine antique figures never fail to present themselves, when he observes a beautiful female form ascending these steps from the river, with wet drapery, which perfectly displays the whole person, and with vases on their heads, carrying water to the temples. A sight no less novel or extraordinary, is the Bramins at their oraisons; perfectly abstracted, for the time, to every passing object, however attractive. These devotees are generally naked, except a small piece of drapery round the middle. A surprising spirit of cleanliness is to be observed among the Hindoos: the streets of their villages are commonly swept and watered, and sand is frequently strewed before the doors of the houses. The simplicity, and perfectly modest character of the Hindoo women, cannot but arrest the attention of a stranger. With downcast eye, and equal step, they proceed along, and scarcely turn to the right or to the left to observe a foreigner as he passes, however new or singular his appearance. The men are no less remarkable for their hospitality, and are constantly attentive to accommodate the traveller in his wants. During the whole of the journey in my pallankeen, whatever I wanted, as boiling water for my tea, milk, eggs, &c. &c. I never met with imposition or delay, but always experienced an uncommon readiness to oblige, and that accompanied with manners the most simple and accommodating. In perfect opposition is the mussulman character;—haughty, not to say insolent; irritable, and ferocious. I beg, however, to be understood of the lower classes; for a Moorish gentleman may be considered as a perfect model of a well bred man. The Hindoos are chiefly husbandmen; manufacturers, and merchants, except two tribes—the Rajapoots, who are military, and the Bramins, who are ecclesiastics. The mussulmans may be classed as entirely military, as few of them exercise any other employment, except collecting the revenues, which under the Moorish governments have been always done by military force.



The following description of the horrid ceremony of a widow devoting herself on the pile of her husband, is valuable, as it comes from an eye-witness.

‘ The person whom I saw was of the Bhyse (merchant) tribe or cast; a class of people we should naturally suppose exempt from the high and impetuous pride of rank, and in whom the natural desire to preserve life should in general predominate, undiverted from its proper course by a prospect of posthumous fame. I may add, that these motives are greatly strengthened by the exemption of this class from that infamy with which the refusal is inevitably branded in their superiors. Upon my repairing to the spot, on the banks of the river, where the ceremony was to take place, I found the body of the man on a bier, and covered with linen, already brought down and laid at the edge of the river. At this time, about ten in the morning, only a few people were assembled, who appeared destitute of feeling at the catastrophe that was to take place; I may even say that they displayed the most perfect apathy and indifference. After waiting a considerable time, the wife appeared, attended by the Bramins, and music, with some few relations. The procession was slow and solemn; the victim moved with a steady and firm step; and apparently with a perfect composure of countenance, approached close to the body of her husband, where for some time they halted. She then addressed those who were near her with composure, and without the least trepidation of voice or change of countenance. She held in her left hand a cocoa nut, in which was a red colour mixed up, and dipping in it the fore-finger of her right hand, she marked those who were near her, to whom she wished to shew the last act of attention. As at this time I stood close to her, she observed me attentively, and with the colour marked me on the forehead. She might be about twenty-four or twenty-five years of age, a time of life when the bloom of beauty has generally fled the cheek in India; but still she preserved a sufficient share to prove that she must have been handsome: her figure was small, but elegantly turned; and the form of her hands and arms was particularly beautiful. Her dress was a loose robe of white flowing drapery, that extended from her head to the feet. The place of sacrifice was higher up on the bank of the river, a hundred yards or more from the spot where we now stood. The pile was composed of dried branches, leaves, and rushes, with a door on one side, and arched and covered on the top: by the side of the door stood a man with a lighted brand. From the time the woman appeared to the taking up of the body to convey it into the pile, might occupy a space of half an hour, which was employed in prayer with the Bramins, in attentions to those who stood near her, and conversation with her relations. When the body was taken up she followed close to it,

it, attended by the chief Bramin; and when it was deposited in the pile, she bowed to all around her, and entered without speaking. The moment she entered, the door was closed; the fire was put to the combustibles, which instantly flamed, and immense quantities of dried wood and other matters were thrown upon it. This last part of the ceremony was accompanied with the shouts of the multitude, who now became numerous, and the whole seemed a mass of confused rejoicing. For my part I felt myself actuated by very different sentiments: the event that I had been witness to was such, that the minutest circumstance attending it could not be erased from my memory; and when the melancholy which had overwhelmed me was somewhat abated, I made a drawing of the subject, and from a picture since painted, the annexed plate was engraved.'

Our traveller in an excursion in which he accompanied the late Mr. Cleveland, was witness to a curious savage sacrifice.

' The ceremony took place about nine o'clock. Before a small hut, and about six feet from the ground, was raised a kind of altar made of bamboos. The grand sacrifice was preceded by the decollation of a kid and a cock, the heads of which were thrown upon the altar, and there remained: little attention however was paid to this part of the ceremony by any of the party present. An hour or more afterwards, we were apprised that the principal rite was about to be performed, and we repaired in consequence, without loss of time, to the place of rendezvous.

' The people had purchased a fine large buffalo, which they had fattened, and were now dragging with ropes, by the horns, towards the place where the kid and the cock had been already sacrificed. The animal was brought, with much difficulty, to the place of sacrifice, where the chief of the village attended: he was perfectly naked, except a cloth round his middle, and held a large and bright sabre in his hand. The place round the altar was soon crowded with people; men, women, and children attended, and the young men were all perfectly naked. To prevent the escape of the animal, they first ham-stringed him, and then began the dreadful operation. The chief stood on the left side of the animal, and with his sabre striking the upper part of the neck, near to the shoulder, must have given exquisite pain to the poor animal, who expressed it with great violence, by writhing, bellowing, and struggling with those that held him; indeed, their utmost exertions were scarcely sufficient to prevent him from breaking away. This horrid business continued for the space of more than a quarter of an hour, before the spine of the neck was cut through. When the animal fell, the Melchisadeck of the day still continued his work, and it was some time before the head was perfectly separated. Previous to the last stroke, he seemed to

pause, and an universal silence reigned: when this was given, he stood perfectly erect, and, by raising the arm which held the sabre to the utmost extension, seemed to give the signal to the multitude, who rushed in and began scooping up the blood of the animal, which had liberally flowed from him on the ground. This they drank up, mixed as it was with the dust and loam, and besmeared each other with their hands. Bodies of them rushed over bodies, and rolling in confused heaps, they appeared like an assemblage of dæmons or bacchanals in their most frantic moments. The body was next cut to pieces, and devoured; the head, however, was reserved, as those of the kid and the cock: so various are men in their conceptions concerning what may be most acceptable to the Deity. After the completion of this sacrifice, they retired to their several habitations in parties, and began the rejoicing of the day, which, indeed, was devoted to universal revelling and intoxication; and I could have wished for the honour of the fair sex, that these latter excesses had been confined to the men. After the rites of Bacchus had far exceeded the bounds of temperance, those who were capable of sustaining an erect position began dancing, men and women promiscuously; others, in parties, roared out their extravagant joy in such strains, as may be supposed adapted to the present state of performers; and the night concluded with a dead silence.'

The Taje Mahell, is perhaps the most elegant monument of oriental architecture, and is thus described by our author.

' To the south-east of the city of Agra is a beautiful monument, raised by the emperor Shah Jehan for his beloved wife Taje Mahell, whose name it bears, and is called, by way of eminence, the Taje Mahell. It now stands two miles from the city, though formerly it joined it. Adjacent to this monument there was a great bazar, or market for the richest manufactures of India, and of foreign countries, composed of six courts, and encompassed with great open porticoes; but scarcely a vestige of this building is now remaining. The Taje Mahel rises immediately from the river, founded on a base of red free-stone, at the extremity of which are octagon pavilions, consisting of three stones each. On the same base are two large buildings, one on either side, and perfectly similar, each crowned with three domes of white marble; the center domes are considerably larger than the others. One of these buildings is a musjiid, or mosque; the other was designed for the repose of any great personage, who might come either on a pilgrimage to the tomb, or to satisfy a well-directed curiosity. On this base of free-stone (having a platform at least of twenty-five feet in length) another rests on white marble of a square form, and which is about fourteen feet high; the angles are octagon,  
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from which rise minarets, or vast columns tapering upwards, having three several galleries running round them, and on the top of each an open pavilion crowned with a dome. These minarets too, I should have remarked, are of white marble, and contain staircases which lead to the top. From this magnificent base, like those already described, rises the body of the building, which has a plat-form similar to the above. The plan of this is octagon; the four principal sides opposed to the cardinal points of the compass. In the center of each of the four sides there is raised a vast and pointed arch, like that described in the gate of the tomb of Acbar; and the top above this arch rises considerably higher than the other parts of the building. Those faces of the building which form the octagon on either side the great arches, have two stories of pointed arches, with recesses, and a low balustrade in front; the spandles above the arches are greatly enriched with different coloured marble inlaid: the heads of the arches within the recesses are likewise most highly enriched in the same manner: within the several arches running round the building are windows, formed by an open fret-work in the solid slab, to give light to the interior of the building. From behind this octagon front, and rising considerably higher, are four octangular pavilions, with domes. From the center of the whole, rising as high as the domes of the pavilions, is a cone, whence springs the great dome, swelling from its base outwards considerably, and with a beautiful curve finishing in the upper point of the cullus, on which rests two balls of copper gilt, one above the other: above the balls is a crescent, from the center of which a spear head terminates the whole. Each face of this building is a counterpart to the other, and all are equally finished.

‘ When this building is viewed from the opposite side of the river, it possesses a degree of beauty, from the perfection of the materials and from the excellence of the workmanship, which is only surpassed by its grandeur, extent, and general magnificence. The basest material that enters into this center part of it is white marble, and the ornaments are of various-coloured marbles, in which there is no glitter: the whole together appears like a most perfect pearl on an azure ground. The effect is such as, I confess, I never experienced from any work of art. The fine materials, the beautiful forms, and the symmetry of the whole, with the judicious choice of situation, far surpasses any thing I ever beheld.

‘ It was the intention of the royal founder to have erected on the opposite shore a similar building, for his own interment, and to have joined them by a marble bridge. This magnificent idea was frustrated by sickness, and by the subsequent disputes concerning the succession between his sons, and at last by his own imprisonment by Aurungzebe.

‘ The garden, in which the Taje Mahel is situated, is entered from the opposite side, through a large and handsome gate of red free-stone, whence proceeds a large flight of steps into the garden. From the top of the steps the center part of the middle building is viewed through an avenue of cypress and other trees mixed: the avenue is paved with stone; in the middle there are compartments, or beds of flowers, with fountains at equal distances; four of the most magnificent of which are situated about half way up the avenue, and rise from a square base of white marble. These, as well as the others, are supplied by a reservoir without the building, which is filled from the river by pumps. The fountains are yet in tolerable repair; they were played whilst I was there; and the garden is still kept in decent order, the lands allotted for the support of the building not being wholly dismembered from it. The center building is in a perfect state; but all those which surround it bear strong marks of decay. Several Mollahs attend the mosque here at the hours of prayer, and appear the most orderly and decent that I have seen among the Mahomedans; extremely attentive to strangers, and assiduous to shew and explain every part of it. The inside of the great building is of white marble, with many ornaments of flowers beautifully carved. The tomb is in a chamber below, and the body of Taje Mahel lies in a sarcophagus of white marble, under the center of the building. Close to it is a similar one, containing the body of her husband Shah Jehan. These sarcophagi are perfectly similar to those in the tomb of Acbar.

‘ The garden and the surrounding buildings cannot occupy a space more than equal to one half of that of the emperor Acbar, at Secundrii. Tavernier mentions, that he was witness to the beginning and the finishing of this building, which employed upwards of twenty thousand men constantly at work for a term of twenty-two years. The free-stone was obtained in the neighbourhood, but the marble was brought from Kandahar, the eastern province of Persia, by land carriage, a distance of not less than six hundred miles by the road. The expence is said to have amounted to little less than one million sterling.’

The Gibraltar of the East cannot fail of being an object of curiosity to all military readers, and the account of its being surpris'd by colonel Popham is entertaining:

‘ The fort of Gwalier is seated on the top of a considerable mountain, rising from a perfect flat country. To the west are some considerable hills, among which is the pass of Narwah, leading to Ougion, the capital of the Malwah country; at present possessed by Madajee Scindia. The rock on which the fort is situated is on every side perpendicular, either by nature or art. At the north-west end is the citadel and a palace, and a chain of  
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seven gates leading to the town at the foot of the mountain. The town, and indeed the whole base of the mountain, is surrounded by a wall; and the place has been generally considered, by Europeans, as the Gibraltar of the East, as well for its natural situation as for the works that have been constructed for its security. The town is large, and contains some few remains of good houses, and a mosque.

During the time of the Mogul government this place was the state prison, where the obnoxious branches of the royal family were always confined, and where they were allowed, for their amusement, a large menagerie of beasts, such as lions, tigers, &c. On the top of the mountain, I am told, there are considerable cultivated plains, and a good supply of water; insomuch, that a vigilant and active governor might defend it against almost any number of enemies, who could only attack it from below.

This ancient and celebrated fortress is situated in the heart of Hindostan Proper, being about eighty miles to the south of Agra, the ancient capital of the empire, and one hundred and thirty from the nearest part of the Ganges. From Calcutta it is, by the nearest route, upwards of eight hundred miles; nine hundred and ten by the ordinary road; and about two hundred and eighty from the British frontiers. In the ancient division of the empire it is classed in the subah of Agra, and is often mentioned in history as the capital of a district which produced a large revenue. We first read of it in the history of Hindostan, in the year 1008; and, during the two following centuries, it was twice reduced by famine. It is probable that it must, in all ages, have been a military post of the utmost consequence, both from its situation in respect to the capital, and from the peculiarity of its site, which was generally deemed impregnable. With respect to its relative position, it must be considered, that it stands on the principal road, leading from Agra to Malwa, Guzerat, and the Decan; and that near the place where it enters the hilly tract, which advances from Bundelcund, Malwa, and Agmere, to a parallel with the river Jumna, throughout the greatest part of its course. From these circumstances, as well as from its natural and acquired advantages as a fortress, the possession of it was deemed as necessary to the ruling emperors of Hindostan, as Dover Castle might be to the Saxon and Norman kings of England.

On the dismemberment of the Mogul empire, Gwalior appears to have fallen to the lot of a rajah of the Jaut tribe of Hindoos, who assumed the government of the district in which it is immediately situated, under the title of Rana of Gohud or Gohd. Since that period it has changed masters more than once: the Maharattas, whose dominions extend to the neighbourhood of it, having sometimes possessed it, and at other times, the rana; but the means of transfer were always either by famine or treachery.



Gwalior was in the possession of Madajee Scindia in the year 1779; at the close of which year the governor general and council of Bengal concluded an alliance with the rana of Gohd; in consequence of which, four battallions of Seapoys, of five hundred men each, and some pieces of artillery, were sent to his assistance, his district being over-run by the Maharattas, and he himself shut up in his fortrefs of Gohd. The grand object of this alliance was to penetrate into Scindia's country, and finally to draw him from the western side of India, where he then was, attending the motions of general Goddard, who was employed in the reduction of Guzerat. In adopting this measure, the idea of Mr. Hastings was, that when Scindia found his own dominions in danger, he would detach himself from the confederacy, of which he was the principal member, and thus leave matters open for an accommodation with the court of Poonah, the principal seat of the Maharatta government; and the event was answerable to this expectation. Major, now colonel Popham, was appointed to the command of this little army, sent to the rana's assistance, and was very successful, as well in clearing the country of the enemy, as in expelling them from one of their most valuable districts, and keeping possession of it. Mr. Hastings, who justly concluded that the capture of Gwalior, if practicable, would not only open the way into Scindia's country, but would also add to the reputation of the British arms, in a degree much beyond the risque and expence of the undertaking, repeatedly expressed his opinion to major Popham, together with a wish that it might be attempted; and founding his hopes of success on the confidence that the garrison would probably have in the natural strength of the place, it was determined that it should be attacked. As the success, therefore, of this enterprize is only generally known, I have added the following account of the manner of obtaining possession of it, from a letter written by captain Jonathan Scott, at that time Persian interpreter to major Popham, to his brother, major John Scott, who has obligingly permitted the insertion of it in this work:

The fortrefs of Gwalior stands on a vast rock of about four miles in length; but narrow, and of unequal breadth, and nearly flat on the top. The sides are so steep as to appear almost perpendicular in every part; for where it was not naturally so, it has been scraped away; and the height, from the plain below, is from two hundred to three hundred feet. The rampart conforms to the edge of the precipice all round, and the only entrance is by steps running up the side of the rock, defended in the side next the country by a wall and bastions, and farther guarded by seven stone gate-ways, at certain distances from each other. The area within is full of noble buildings, reservoirs of water, wells, and cultivated land; so that it is really a little district in itself. At the

the north-west foot of the mountain is the town, pretty large, well built, the houses all of stone. To have besieged this place would have been vain; for nothing but a surprise or blockade could have carried it.

A tribe of banditti, from the district of the rana, had been accustomed to rob about this town, and once in the dead of night had climbed up the rock, and got into the fort. This intelligence they had communicated to the rana, who often thought of availing himself of it, but was fearful of undertaking an enterprise of such moment with his own troops. At length he informed major Popham of it, who sent a party of the robbers to conduct some of his own spies to the spot: they accordingly climbed up in the night, and found that the guards generally went to sleep after their rounds. Major Popham now ordered ladders to be made, but with so much secrecy, that, until the night of the surprise, only myself and a few others knew of it.

On the 3d of August, in the evening, a party was ordered to be in readiness to march, under the command of captain William Bruce; and major Popham put himself at the head of two battalions, which were immediately to follow the storming party. To prevent, as much as possible, any noise in approaching or ascending the rock, a kind of shoes, of woollen cloth, were made for the Seapoys, and stuffed with cotton. At eleven o'clock the whole detachment moved from the camp at Reypoor, eight miles from Gwalior, through unfrequented paths, and reached it a little before day-break. Just as captain Bruce arrived at the foot of the rock, he saw the lights which accompanied the rounds moving along the ramparts, and heard the centinels cough (the mode of signifying that all is well in an Indian camp or garrison), which might have damped the spirits of many men, but served only to inspire him with more confidence, as the moment for action, that is, the interval between the passing of the rounds was now ascertained; accordingly, when the lights were gone, the wooden ladders were placed against the rock, and one of the robbers first mounted, and returned with an account that the guard was retired to sleep. Lieutenant Cameron, our engineer, next mounted, and tied a rope ladder to the battlement of the wall; this kind of ladder being the only one adapted to the purpose of scaling the wall in a body (the wooden ones only serving to ascend the crag of the rock, and to assist in fixing the rope-ladder). When all was ready, captain Bruce, with twenty Seapoy grenadiers, assembled without being discovered, and squatted down under the parapet; but, before a reinforcement arrived, three of the party had so little recollection as to fire on some of the garrison, who happened to be lying asleep near them; this had nearly ruined the whole plan: the garrison were of course alarmed, and ran in great numbers towards the place; but, ignorant of the strength of the

assailants (as the men fired on had been killed outright), they suffered themselves to be stopped by the warm fire kept up by the small party of grenadiers, until major Popham himself, with a considerable reinforcement, came to their aid. The garrison then retreated to the inner buildings, and discharged a few rockets, but soon afterwards retreated precipitately through the gate; while the principal officers, thus deserted, assembled together in one house, and hung out a white flag. Major Popham sent an officer to give them assurance of quarter and protection; and thus, in the space of two hours, this important and astonishing fortress was completely in our possession: we had only twenty men wounded, and none killed. On the side of the enemy, Bapogee, the governor, was killed, and most of the principal officers were wounded.'

The plates are fourteen in number, and are executed in a very superior style. They represent, 1. the Pagoda at Tanjore, 2. Calcutta, 3. the Falls at Sicri Gully, 4. a Zananah, 5. the Banyan Tree, 6. Mussulman Woman, &c. 7. a Peasant Woman of Hindostan and a Seapoy, 8. a curious Column, 9. Procession of a Widow to sacrifice on her Husband's Funeral Pile, 10. Bidjegur, 11. Palace at Lucknow, 12. Agra, 13. Molhah and Mussulman Women, 14. Gwalior.

It is but justice to add, that there has been apparently no expence spared in rendering this an elegant publication; since even the letter-press is extremely beautiful. To sum up indeed our opinion in few words—the matter is interesting and entertaining, the style is easy and agreeable, and the engravings appropriate and excellent.

## MONTHLY CATALOGUE.

### POLITICAL.

*An authentic Copy of the new Plan of the French Constitution, as presented to the National Convention, by the Committee of Constitution. To which is prefixed, the Speech of M. Condorcet, on Friday, Feb. 15, 1793. 8vo. 2s. 6d. Debrett. 1793.*

THE introductory speech of M. Condorcet relates entirely to the difficulties of forming a plan of legislation, and to the objects pursued by the committee in constructing the new constitution of France. In respect of the present plan, it is impossible to give any abridged and adequate account of what can be sufficiently comprehended only by a particular detail. The principles on which it is avowedly erected are the sovereignty of the people, the equality of mankind, and the unity of the republic. From recent events, however, there is strong reason to presume, that the consti-



constitution of the infant republic, amidst all its boasted stability, will prove of transient duration.

*A Discourse on the Advantages which accrue to this Country from the intimate Connexion which subsists between the several Ranks and Orders in Society.* By Eirenophilos. 8vo. 1s. Richardson. 1793.

This Discourse, which is said to have been published at the solicitation of some of the author's friends, was preached on the 10th of June, 1792; but where, we are not informed. The text is taken from Mark, ch. ix. v. 50. 'Have peace one with another.' The author observes, that the bonds of attachment and regard between the different ranks of mankind, rest on a more firm basis, and are more generally diffused through all the departments of life in Great Britain, than in the other countries of Europe: that the law of England makes no distinction of persons; and that the offices in church and state are equally open to all ranks of people. From these, and similar observations, the preacher exhorts his hearers to unanimity, contentment, and a careful practice of the religious and social virtues; which, with a perseverance in faith, will secure not only their temporal but eternal interests.

*The Remonstrance moved in the House of Commons, Feb. 21. 1793, against a War with France.* By C. Grey, Esq. 8vo. 6d. Ridgway. 1793.

This Remonstrance contains the arguments advanced by Mr. Grey on the subject of a war with France; and affords an excellent and comprehensive view of the ruinous tendency of that measure.

*War with France! or, who pays the Reckoning? In an Appeal to the People of England.* 8vo. 6d. Ridgway. 1793.

It was lately declared by the national convention, that they would appeal to the people of England against the prosecution of the present war. They have not yet formally carried that declaration into effect; but the author of this pamphlet seems determined to anticipate their intention. He advances many forcible arguments against the war; and to give them additional energy, he affirms that the French have nothing so much at heart as to promote the real interests of Great Britain.

*The Loyal Subject, or Republican Principles brought to the Test: try'd, cast, and condemn'd by the Law of God.* By the Rev. R. Munn. 4to. 1s. Young, Wapping. 1793.

Loyalty is the mode, and every one will wear it now. It is not every one however can adorn the dress; and we will leave our author to 'weather the storm' as well as he is able. It comes probably

bably from the neighbourhood of Wapping; but from the title, it seemed rather calculated for the meridian of the hulks.

*A Letter to the Right Hon. William Wyndham, Member for Norwich, upon the present Election Judicature.* 8vo. 6d. Debrett. 1793.

As the present mode of election judicature is liable to great retardment, from the frequent non-attendance of members on the days appointed for ballot; this author proposes that a particular court should be instituted in Westminster-hall for the purpose; and he recommends to Mr. Wyndham the patronage of such a scheme.

*The Right in the West India Merchants to a double Monopoly of the Sugar Market of Great Britain, and the Expedience of all Monopolies examined.* 8vo. 1s. 6d. sewed. Debrett. 1793.

A proposal suggested by the East India company, of reducing the price of sugars by the importation of that commodity from their settlements, has excited the jealousy of the West India planters, who, in consequence, endeavour to assert a monopoly of the sugar trade, upon the foundation of their being colonies, entitled to the protection of the parent state. The author of the present pamphlet denies the validity of such an inference, upon the principle that the planters cannot justly be entitled to greater privileges than are consistent with the reciprocal interests of both parties. Such is the subject of controversy agitated in the pamphlet now before us. Were the question to be determined entirely by the inclination of the consumers of sugar, an importation from the East Indies, at least to a certain quantity, would doubtless be generally approved; but as the decision involves some political considerations, of national importance, the deliberation of government is requisite for adjusting the contradictory claims of the rival parties.

*Observations on the Effects of the Coal Duty upon the remote and thinly-peopled Coasts of Britain; tending to show, that if it were there removed, the Industry of the People would be excited, the Prosperity of the Country promoted, and the Amount of the Revenue augmented to an astonishing Degree.* By J. Anderson, LL. D. F. R. S. F. A. S. S. &c. &c. 6d. Edinburgh, Printed for the Author. 1792.

The pernicious effects of the coal-tax in remote parts of the country have been repeatedly asserted by men of observation in every quarter of the island. The very intelligent author now before us confirms this remark; and evinces, from a comparison of the state of the inhabitants in different places, that the prosperity of the people, and consequently their capacity of contributing to the public revenue, depends in a remarkable degree upon the cheapness of coals, so necessary in various manufactures. The object is  
highly

highly worthy the most serious attention of the legislature; and there is reason to expect that this great error in political œconomy will soon be abolished.

*Three Letters addressed to a Friend in India, by a Proprietor. Principally on the Subject of importing Bengal Sugars into England. 8vo. 1s. Debrett. 1793.*

These Letters relate chiefly to the subject of importing Bengal sugars into England. The author has recourse to calculations, apparently accurate, respecting the profit which the East India company would derive from that branch of commerce; but he is an avowed enemy to a trade which would so much affect the interests of the West India planters.

*A Letter to the Rev. Christopher Wyvill, late Chairman of the late Committee of Association of the County of York, on his Defence of Dr. Price. By a Yorkshire Freeholder. 8vo. 1s. Printed for the Author. 1793.*

The Yorkshire freeholder is no improper companion for the 'Welsh.' His address to Mr. Wyvill is able, judicious, and well managed. His ridicule on some of the associations, and the conduct of the chairman, is neither illiberal, nor carried to an improper length.

*Observations on the New Corn Bill: evincing that it must be detrimental to the Public, and unfriendly to Agriculture, by discouraging Tillage Husbandry. Likewise an Attempt to point out a Mode whereby the People of England may be supplied with Bread Corn without Importation. By an Essex Farmer. 8vo. 1s. Taylor. 1793.*

The author of these Observations endeavours to shew, that the new corn bill cannot fail of proving highly detrimental to the agricultural interest of this country, particularly in what relates to the *warehousing* of foreign corn. He remarks, that, according to this regulation, the quantity of corn kept in store by the British merchants must be immense; for the stock of foreign corn warehoused in the year 1791, was so great as to reduce the market prices from fifty-two to thirty-eight shillings the quarter; at which price it continued with little variation till July 1792. This fact, the author contends, clearly proves the impolicy of warehousing to prevent a scarcity; and he adds, that when the price of corn in any one district is such as to allow an importation, the quantity that will be poured into it from the warehouses will so far reduce the price for the whole season, as very much to injure the interests of the farmers in that district.

Whether a scarcity of grain is likely to happen or not, the author is of opinion, that merchants trading to foreign parts will take advantage of the clause in question, and they will always have



have an opportunity of freighting back corn, when, as frequently happens, no other commodity offers. This, he thinks, will be peculiarly the case with the numerous traders to America, where the produce of corn, in general, must exceed the consumption.

The author, after making other observations on the tendency of the new corn bill, proceeds to mention some circumstances by which the produce of the country may be encreased. One of the most essential of these is, that landlords ought to give long leases; than which nothing can more encourage the farmer to improve the land, and thereby encrease its annual produce.

In such a bill as that which regulates the exportation and warehousing of corn, it is natural that a degree of jealousy should subsist between the farmer and the merchant. The present author, who writes in the former of these characters, seems to be influenced not a little by this principle; and he scruples not to declare himself of opinion, that, in the new corn bill, the agricultural have been sacrificed to the commercial interests of the nation.

#### CONTROVERSIAL.

*Strictures upon Primitive Christianity, by the Rev. Dr. Knowles, Prebendary of Ely; as also upon the theological and polemical Writings of the Right Rev. the Lord Bishop of St. David's, the Rev. Dr. Priestley, and the late Rev. Mr. Badcock. By J. E. Hamilton, Esq. Part the Second. 8vo. 6s. Boards. Johnson. 1792.*

The first part of these Strictures we have already noticed; and the second, in no respect rises above it. We need only refer to the third Volume of our New Arrangement, p. 214, for Mr. Hamilton's system, and that will furnish our excuse for the present inattention.

*A Letter to the Rev. Mr. Percival Stockdale, on the Publication of his pretended Correspondence with the Lord Bishop of Durham. 1s. Bell. 1792.*

Why is Mr. Stockdale to be thus disturbed in his silent progress to oblivion? The poor gentleman was departing, though not in peace, from this troublesome world; he had engaged his seat in the Lethean ferry-boat, and was just stepping aboard, when lo! a messenger from the regions above arrests his flight, and roughly reminds him of his misdeeds committed in this life. This is unmanly. If to insult the dead be deemed unpardonable, to molest the dying is not less barbarous. But frequent as has been our obligation to censure the arrogance of the defunct, we cannot, on another account, withhold from his tormentor the severity of reprobation. Under the pretence of chastising Stockdale for his impertinence to the bishop of Durham, his chief purpose is to defend the slave-trade, (of which, Stockdale had, both in prose and verse, expressed

expressed his abhorrence), and, with gross aspersions of the characters of Mess. Wilberforce, Fox, Granville Sharp, &c. to prove that it is as mild and innocent a traffic, as any which is carried on in Great Britain!

## M E D I C A L.

*Sketches of Facts and Opinions respecting the Venereal Disease.* By W. Houlston. 8vo. 1s. 6d. Cadell. 1792.

Mr. Houlston notices different opinions respecting this disease, and adds his own sentiments. Mercury, he observes, we believe truly, is the only remedy, and mercurials, he thinks, are efficacious in the following order: 1. preparations of mercury by calcination; 2. by triture with alkaline earths; 3. with saccharine or mucilaginous substances; 4. with the vegetable acid; 5. precipitations from calomel with volatile alkali; 6. muriated mercury; 7. calomel. This arrangement is, probably, in different constitutions, subject to numerous exceptions. The observations we shall next transcribe must rest on his authority. They relate to the section, which is destined to examine the question, 'whether gonorrhœa and lues are distinct diseases; and form a note to the arguments of Dr. Duncan on this subject.'

'This is the language held by Dr. Duncan in his medical cases; but I apprehend it is not quite correct in point of fact, as I am informed by my friend Mr. David Samwell, who was surgeon of captain Cook's ship the Discovery, that the natives of all the newly discovered islands that he visited in the South Seas had the disease in every form, and in fact, had it before the voyages of capt. Cook were even attempted.—I am glad indeed of this opportunity of gratifying the zeal of my ingenious friend, in a matter which so nearly affects the credit of British navigators; and I cannot more effectually do it than by transcribing a supplemental note in his own hand-writing, affixed to his printed narrative of capt. Cook's death. It runs thus—"Since the publication of the foregoing remarks, several English navigators have visited the Sandwich Islands, and received from the natives a full and clear confirmation of the truth of my opinion, that the venereal disease was known among them before they were discovered by captain Cook. Thus far is proved beyond a doubt. I also think, that future enquiries will prove the same malady to have existed in all the South Sea islands, before they were discovered by Europeans.'

We shall add only one other passage.

'The American Indians are said to be possessed, not of one but of many remedies for this purpose. The natives of the Sandwich and other islands in the South Seas, to whom the venereal disease has long been familiar, also have methods of curing it, to which

which Europeans are strangers, and which it would be very desirable to obtain a knowledge of. An ingenious gentleman of the medical profession who visited that part of the world, and who had unfortunately contracted a gonorrhœa, made a very laudable attempt to get some information on the subject from the natives, and with a view of doing it, as he thought, in the most effectual manner, he desired to become the patient of one of their priests, who, by the way, are the only persons there who administer medicine. The result of his application however was by no means successful; nor could the wary practitioner, whose art abounded with mysteries and secrets, be prevailed on to communicate any thing worthy of notice. On that occasion, certain herbs were directed to be boiled, and the steam received on the parts affected, by the patient's sitting on the vessel. This, it seems, is their common treatment, and it is very reconcileable to our own ideas of the cure of a gonorrhœa, where any means of abating its inflammatory state are worthy of being adopted. But we are still to learn the *internal medicine* which they must of necessity employ in the cure of the venereal lues.

On the whole, there is great professional, and, what is most valuable, practical knowledge displayed in this little treatise.

#### R E L I G I O U S, &c.

*A Sermon preached in the Parish Church of Sunderland, for the Benefit of the Charity School, December 16th, 1792. By the Rev. S. Clapham, M. A. 4to. 1s. Deighton.*

In this discourse the preacher selects his arguments with propriety, and enforces them with skill. We believe, however, that he is not supported by the best commentators, where he says, Job is 'supposed to have lived in a country,' abounding 'with gloomy and almost impassible wildernesses.'

*A seasonable Publication, in Two Parts. By the Rev. R. Taprell. 4to. 2s. Dilly. 1792.*

Mr. Taprell's loyalty is evinced by these two Sermons, for such they are, preached on the king's recovery. We are much pleased with his conduct. He steps forwards in a manly, decent manner, to exculpate the Dissenters from the charge of disloyalty; and, with equal firmness, claims what he considers as their *rights*. Were all the Dissenters like our author, and many we know are like him, we should give their claims the same appellation.

*Anatole: or, a contemplative View of the material and intellectual Worlds compared; a Poem, on the Birth of Christ, in Two Books. 4to. 2s. 6d. Evans. 1793.*

In the first book of this Poem, a comparison is drawn between the Sun of Righteousness, the Messiah, (from whence the fanciful title)



title) and the material sun; and the effects of the *one* on the intellectual world or mind of man, are likened to those which the other produces on the different parts of nature. The second opens with the same allusion; but consists chiefly in a description of that happy state in which the righteous are to dwell in the kingdom of the Messiah. We cannot greatly commend the plan on which this poem is written; but the piety of our young author would atone for a composition less ably executed than this, which contains many passages entitled to approbation.

*A Dictionary of the Bible; or, an Explanation of the proper Names and difficult Words in the Old and New Testament, accented as they ought to be pronounced. With other useful Particulars, for those who would understand the Sacred Scriptures, and read them with Propriety.* 12mo. 4s. Robinsons. 1792.

The title of this work sufficiently points out its object, and we find it executed with judgment and accuracy. It is said to be intended for the younger and 'more unlearned clergy.' We are sorry that there should be any of the latter description; and an uniformity of accent, among the learned, can never be taught by a work of this kind. A general uniformity results from a knowledge of the etymology of words; but eccentricities in this respect sometimes proceeds from ingenious research, and an erudition peculiarly extensive.

Mr. Macbean's History of the Bible, noticed in our forty-sixth volume, is a very different work. The first edition of this dictionary, published in 1777, escaped our notice.

## P O E T I C A L.

*Ode to the Harp of the late accomplished and amiable Louisa Hanway.*

*By Mary Robinson.* 8vo. 6d. Bell. 1793.

' If aught could sooth to peace the wounded breast,  
And round its throbbing pulses twine;  
If aught could charm Despair to rest,  
Sweet harp! the wondrous power was thine!  
For oh! in many a varying strain,  
Thy magic lull'd the direst pain,  
While from each thought to human ills allied,  
'Twas thine to steal the soul, and bid its fears subside,

O! source of joy, for ever flown,  
While yet the tear bedews my cheek,  
Let the fond Muse thy graces speak,  
Thy thrilling chords, thy silver tone,  
That as the western breezes sweep,  
Soft murmuring o'er the troubled deep,  
Could calm affliction's tempest rude,

'Till every thought was bliss, and every pang subdu'd.'

C. R. N. AR. (VII.) March, 1793.

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These opening lines will give a favourable idea of this little poem, though the appositeness of the simile preceding the two last is not very apparent. "The breeze," in those lines which we have marked with italics in our following quotation, produces a much more happy effect, and conveys a beautiful and original idea.

• Oft in slow and mournful measure,  
 Melting woe thy chords express'd ;  
 Oft to blithe extatic pleasure,  
 Thrilling strains awoke the breast ;  
 If thy beauteous mistress smiled,  
 How thy glitt'ring strings would glow ?  
 While in transports brightly wild,  
 Mingling melodies would flow !  
 Then swifter with the wings of thought,  
 The song with heavenly pity fraught,  
 Would die away in magic tone,  
 Sweet as the ringdove's plaintive moan ;  
 Soft as the breeze at closing day,  
*That sighs to quit the parting ray,*  
*Or, on Ethereal pinions borne*  
 Upon the perfum'd breath of morn,  
 Sails o'er the mountain's golden crest,  
 To fan Aurora's burning breast !

The four last lines are too fine to please us thoroughly, though they will doubtless have their admirers, as they are exactly adapted to the present taste. The conclusion of this poem, which is in general truly elegant and pathetic, strikes us as inferior to the former part : and should it come to a second edition, we would advise the fair author to revise more particularly some of the last lines in the sixth page, and others in the beginning of the seventh.

*The Sweets and Sorrows of Love.* 4to. 2s. Laking. 1793.

Shakspeare remarks that,

"The lunatic, the lover, and the poet,  
 Are of imagination all compact."

and their union appears established in our present author. Some gleams of sanity and sense are discernible in most of the poems ; others are marked by lunacy alone, as the concluding one which bears the signature of O TEMPORA ! and is prefixed with the following motto, may witness :

• Where is the court of Lewis ? Tell me where ?  
 Is Europe's glory but a brilliant dream ?  
 • How loathsome to the pure soul'd lover seems,  
 When but one dear divinity he deems ;

How

How loathsome to his lust unspotted eye,  
That sees one sun amid the starless sky;  
O how debasing, and how bestial bred  
The man that makes a mercenary trade  
Of sweet and sacred love!—O transient state,  
Where mighty kings with miserable fate,  
Heroes, and arts, and altars, crumble into dust,  
And love degraded sinks to dire diseasing lust.'

'Buy them, says the author, ye critics, and tear them in pieces: I'll smile and supply you with more.'—We hope he will be more charitable than to put his threat in execution.

*The Genius of Shakspear. A Summer Dream.* 4to. 2s. Couch and Laking. 1793.

This author likewise, in the same lively style, addresses himself 'to the critic,' and assures him, he is '*only relating a dream*,' as if it were possible to mistake his narrative for a reality. We thank him for the caution; but our only doubt would have been whither it was not composed in a dream. A short specimen will probably induce the reader to think the conjecture not altogether improbable. The author describes himself as 'sinking into a dream,' on the banks of Avon, the genius of Shakspeare rises from 'the river's bed,' and thus begins his harrangue:

'O sleeping stranger, loving still to stray  
Along this river, wet-nurse of my lay!  
While judgement sleeps, let fancy wander  
Thro' each maze, and each meander  
Of my rapt seraphic song,  
Marking how by magic spell  
I drag the Muse with me to dwell,  
Slighting mortal critic's slander,  
Over hill, and over dell.  
Then tell the dull phlegmatic throng,  
Who, having nought,  
Steal my thought,  
While each with his methodic mind  
Measures his master unconfin'd;  
And those, elate when sparks inspire,  
Who find them fiercer in my fire,  
And vent their spleen,  
With envy keen,  
To cease to satire heavenly song.'

Can we conceive that a man in his senses and broad awake, would write in such a rambling incoherent manner? This author and the preceding are congenial spirits if not *alter & idem*.



*The Brunswick Laurel. A Poem. Inscribed to the Hon. C. J. Fox.*  
4to. 2s. Wayland. 1793.

The following description of the combined armies may afford an adequate specimen of this performance; the author occasionally rises higher and sinks lower.

' Sudden around! to prove their power so strong,  
See from all parts th' obedient cohorts throng—  
Stout martial *birch*, for Europe so expedient;  
Destin'd to flog her sons when *disobedient*.  
Now Prussia's monarch all his pomp displays:  
Each phalanx firm, with pride surveys:  
With joy elate—his breast beats high—  
While at his side, in Fancy's eye,  
The shade of the great Frederic stood:  
And shew'd its laurels stain'd with blood  
And cry'd ' Just vengeance on the rascals bring,  
Who dare presume to dictate to their king!  
To lead his legions and their valour guide,  
Stor'd with experience, and of judgment try'd,  
Some gallant chief, whom Fortune seem'd to prize  
He fought; and soon on Brunswick turn'd his eyes.'

*Transactions of the London Methodist Parsons. In three poetical Epistles. 8vo. 6d. Stalker. 1792.*

The present rulers of the Methodists have roused the indignation of this epistolary writer, we dare not say poet; and he wreaks bitter revenge in dull dogrell. The cause of tantæ animis cælestibus iræ we shall transcribe, for, in pity, we shall not prolong the memory of one line of these three epistles.

' Their late founder and king, a man remarkable for his abilities and the integrity of his character, has been succeeded by men who have endeavoured to concentrate his authority in themselves, without one portion of either his worth or his abilities. Their actions have tended to divide a people hitherto remarkable for their unshaken union. Indeed their attempts to sway a sceptre, formerly in such able hands, become contemptible, when we see a decree, so ridiculous as that concerning dancing, issued by their authority. I would wish to remind them, although Mr. Wesley governed this numerous sect almost without opposition, the cause of this unanimity in the people arose from a respect for his character, which they can have no reason to expect. The errors of his judgment were forgotten in the known disinterestedness of his conduct; and if discontent ever arose, it was instantly checked by the consideration that he was their founder.'

*The Triumph of Freedom anticipated. Addressed to the People of England. 4to. 1s. Hookham and Carpenter. 1793.*

This is a well-meaning publication, and subject to few exceptions; but it seldom rises above mediocrity.

## N O V E L S.

*The Peasant ; or Female Philosopher.* 2 Vols. 12mo. 6s. Lane. 1792.

This, though not acknowledged, is evidently a translation from the French, and a scyon from the stock of the *Paisanne Parvenue*. But it contains more events and less sentiment. The translation is not very well executed ; even in the title there is an error, as *paisanne*, without an adjunct, is not used for girl. The word is country girl, and so it should have been rendered.

*Ashton Priory. A Novel.* 3 Vols. 8vo. 9s. Law. 1792.

We do not think this novel free from faults, and in some places very gross ones ; particularly in this leading instance, that the heroine, Miss Overbery, a girl of sixteen, is supposed to reason and think like a woman of thirty ; girls of that age never consider so deeply. The characters are, however, well drawn and supported, particularly those of the Butterfield family ; and till we arrive at that part of the work, where George Danby goes abroad, and Charlotte leaves Mrs. Danby, it is very entertaining and interesting : afterwards there are so many improbable and romantic events, that it affords little pleasure. In these points we do not flatter ourselves, that the younger part of our readers will agree with us, as in those respects it is entirely calculated to suit *their taste*.

*Belleville Lodge, a Novel.* 2 Vols. 12mo. 6s. Lane. 1793.

Belleville Lodge appears to be the production of some milliner's apprentice, whose mind, wonderfully rich in expedients, provides fathers, brothers, and husbands, rich and handsome, suddenly and unexpectedly for all her young ladies. Some ingenuity seems to be exerted in filling two volumes with a meagre story—but what is impossible to a mind fraught with the rich treasures, dispensed by Lane, Hookham, and Co.

## D R A M A T I C.

*The Narcotic and private Theatricals. Two Dramatic Pieces by J. Powell of the Custom House.* 8vo. 3s. Symonds.

These two little pieces possess some humour, but they would require much polish, and no inconsiderable alterations for a public exhibition. In some parts, there is great improbability ; and, in the *Narcotic*, the most lively and pleasant of the two, a total want of novelty and originality lessens the interest, by checking curiosity : the denouement is too much anticipated. Indeed Mr. Powell should endeavour to forget his dramatic reading, for we trace him constantly in the steps of former, and unfortunately of popular authors, whose works cannot be forgotten.

*Dramatic*

*Dramatic Dialogues, for the use of young Persons. By the Author of the Blind Child. Vol. II. 12mo. 2s. Newbery. 1792.*

The title-page seems ambiguous, but we suspect that this is meant as a second volume, considering the *Blind Child*, noticed in the fourth Volume of our New Arrangement, p. 116, as the first. These Dialogues are familiar, pleasing, and perhaps may be useful; but we cannot help thinking our observation in the article referred to, is important; and the modern modes of education, as hot-houses calculated to raise a plant quickly, but to render it weak, delicate and useless.

### MISCELLANEOUS.

*An Elementary Treatise, by Way of Essay, on the Quantity of Estates, &c. By R. Preston, of Ashburton. 8vo. 5s. Boards. Printed for the Author. 1792.*

Of a professed compilation, it is not easy to say much. Our young author, for in more than one respect we perceive him to be young, deserves much respect for industry, accuracy and impartiality. The last quality is particularly conspicuous in his manner of stating the different arguments; and, on the whole, we think this work a very respectable coup d'essai.

*A Treatise on the Horizontal Sun and Moon, wherein is shewn, according to the Principles of Refraction, how it happens, that those Bodies seem bigger in the Horizon than in the Zenith, &c. &c. 8vo. 1s. 6d. Debrett. 1793.*

We regret that we cannot follow our author particularly in this career, for we think we could show, that, in more than one point, his proofs fail; but the peculiar dryness of mathematical disquisitions, and the want of plates, induce us to decline the attempt. We shall select his own recapitulation.

I have shewn in the three first propositions of the first part, that the last images of the sun and moon and other heavenly bodies are greater in the horizon than in the zenith, and that although they seem always raised by refraction, yet they may be or are sometimes in reality lowered by it. I have shewn also in the fourth proposition, that the angles, which objects, seen without refraction, subtend at the eye, increase somewhat faster, than the distances of such objects from us, decrease. I have shewn likewise in the fifth proposition, that we do not form our judgment concerning the apparent magnitude of objects by the angles, which they subtend at the eye; and that greater and more distant objects can and do appear greater than less objects, although the former subtend at the eye but equal or less angles. I have shewn besides in the sixth proposition, because the last images of the sun and moon and other heavenly bodies are greater in the horizon than in  
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the zenith; and because greater and more distant objects can and do appear greater than less objects, although the former subtend at the eye but equal or less angles, I say, I have shewn, that the sun and moon and other heavenly bodies themselves on these accounts must appear, as they always do appear, greater in the horizon than in the zenith.

In the second part I have, by one experiment, shewn, contrary to what has usually been thought to be the truth, that when an object, placed in air is viewed in a segment less than half of a spherical glass-vessel of water, it will appear increased, although the angle subtended at the eye by its last image is less than the angle subtended by the object itself. By another experiment I have shewn, that objects placed in air appear also increased, when they are viewed from the centre of a spherical glass-vessel of water, although all opticians agree, and teach, that objects thus placed and seen will appear neither increased nor lessened. I have shewn too by both these experiments, that if both these objects are removed further off, their last images will become greater, yet will subtend at the eye less angles, and that their apparent magnitudes notwithstanding will be more increased. Hence then I have analogically concluded, that the last images and apparent magnitudes of the sun and moon and other heavenly bodies must be increased by the refraction of the atmosphere; and since their last images, according to the three first propositions must be greatest in the horizon that their apparent magnitudes must also be the greatest in that situation.

The last proposition, that the superior planets can have a retrograde motion, in their opposition, although the sun moves in an orbit round the earth, is by no means satisfactorily proved: nor if it were, is the conclusion warranted that it really does so. The astronomical difficulties are little more than paradoxes, which may be easily explained, on principles very different from those of the author.

*An Excursion to the Peak of Teneriffe, in 1791; being the Substance of a Letter to Joseph Jekyll, Esq. M. P. F. R. S. F. S. A. From Lieutenant Rye, of the Royal Navy. 4to. 2s. Faulder. 1793.*

This excursion was made in the year 1791, by lieutenant Rye, of the royal navy, and Mr. Burton, the botanist, who was sent out at the suggestion of sir Joseph Banks for the particular purpose of promoting botanical knowledge in New South Wales. The narrative is written by the former of those gentlemen, in a Letter to Joseph Jekyll, esq. It appears to give a faithful detail of the Journey, as well as a description of the Peak of Teneriffe. The two travellers it must be acknowledged, have shewn heroic resolution in effecting their purpose; but we are sorry that,

from the want of a philosophical apparatus, an excursion attended with so much danger and fatigue has been productive of little else than the gratification of curiosity. Mr. Rye's narrative, however, serves to establish the fact, that, notwithstanding the unfavourable declaration of the neighbouring inhabitants, and the failure of sir George Staunton, as is said, in a late attempt, an ascent to the summit of the Peak of Teneriffe is not impracticable.

*Principle and Practice combined: or, the Wrongs of Man, an Oratorio. As it was often performed by the Jacobins of Paris, with great Applause. The Music selected from modern French Airs. By one who feels himself a Patriot. 8vo. 2d. Parsons. 1792.*

Most execrable nonsense! — Is this, ye sons of harmony, like an oratorio, music, or common sense?

\* RECITATIVE. Tune—*The law is the expression of the general will.*

\* How shall we find words to express the general will, or volumes to contain it, when men's tempers and inclinations differ like their visages? When interest, and not reason, actuates their minds, the voice of truth sounds but feebly, and the cry of oppression is but the loud trumpet of sedition; to call the discontented to the standard of self-created tyranny.'

*Mental Improvement for a Young Lady, on her Entrance into the World; addressed to a favourite Niece. 8vo. 2s. sewed. Lane. 1793.*

This small volume consists of eight letters on the following subjects, viz. Good Temper, Conduct and Conversation, Forbearance, Chastity, Truth, Employment of Time, Amusements, and Religion. They contain many salutary advices, as well as just remarks, adapted to the female character, and are written with perspicuity.

*An Account of the Sugar Maple-Tree, of the United States, and of the Methods of obtaining Sugar from it, together with Observations upon the Advantages both public and private of this Sugar. By Benjamin Rush, M. D. 8vo. 1s. Phillips. 1792.*

Dr. Rush endeavours to show that the sugar maple, the spontaneous production of America, may supply a great part of Europe with this useful article, and that even plantations may be established of it with advantage. We believe, in general, that it will be of importance to preserve or propagate this tree; but we perceive too much anxiety to magnify its advantages, and the utility of sugar, to trust implicitly all the representations.

